

# Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XL.—NEW SERIES, No. 287.]

LONDON: WEDNESDAY, MAY 14, 1851.

[PRICE 6d.]

## BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

**A SOIREE** of the Members and Friends of the Society will be held at the FREEMASONS' HALL, GREAT QUEEN-STREET, LINCOLN'S INN-FIELDS, on MONDAY, May 19, 1851; when subjects of deep interest, connected with the extinction of slavery and the slavery trade throughout the world, will occupy the attention of the meeting. Tea on table at Six o'clock. It is expected, that in addition to several eminent foreigners, ELIHU BURRITT, the Rev. A. CRUMMEL, H. H. GARNET, and JOSIAH HENSON, ministers of colour from the United States and America, will take part in the proceedings. Ladies and gentlemen's tickets may be obtained of Mr. C. Gilpin, 5, Bishopsgate-street without; Mr. Joseph Sterry, 156, High-street, Borough; at the Anti-slavery office, 27, New Broad-street; or at the Hall, on payment of One Shilling and Sixpence each.

## THE AMERICAN FUGITIVE SLAVE LAW.

**AT A MEETING** of the Church Assembling in Bloomsbury Chapel, London, held on the 2nd of May, 1851.

The Pastor, the Rev. WILLIAM BROCK, in the chair, The Church, having been informed of the probability of applications for fellowship at the Lord's Supper, during the ensuing summer, from professing Christians from the United States, and having been informed, moreover, of the enactments of the Fugitive Slave Law—

It was moved by S. M. Peto, Esq., M.P., and seconded by Dr. THOMAS PRICE, and carried unanimously;

That this Church cannot receive to such fellowship any person whatsoever who either sympathizes with, or supports, the Fugitive Slave Law of the United States, or who withholds his influence from the efforts which are being made to restore to the slaves of the United States, the rights of which they have been so wickedly deprived.

WILLIAM BROCK, Chairman.

## LONDON MISSIONARY SOCIETY.

**SERVICES** at the FIFTY-SEVENTH GENERAL MEETING.

THURSDAY, MAY 15th.

**MORNING.**—The Public Meeting will be held at Exeter Hall, Strand. Chair to be taken precisely at Ten o'clock, by SAMUEL MORTON Peto, Esq., M.P.

**EVENING.**—An Adjourned Meeting will be held in Finsbury Chapel, Blomfield-street. Chair to be taken at Six o'clock, by the Rev. ROBERT HALL, D.D., Manchester.

FRIDAY, MAY 16th.

**EVENING.**—Poultry Chapel.—A Sermon will be preached to the Juvenile Friends of the Society, by the Rev. EDWARD MANERIKO. Service to commence at Half-past Six o'clock.

LORD'S-DAY, MAY 18th.

Sermons will be preached, and Collections made, at various places of worship, in London and its vicinity.

MONDAY, MAY 19th.

**EVENING.**—The Sacrament of the Lord's Supper will be administered, at the following places of worship, to those Members and Friends of the Society who are stated communicants, and who produce Tickets from their respective Ministers; viz.—

TO PRESIDE.

Sion Chapel.....	Rev. John Alexander.
Craven Chapel.....	Rev. Thomas Binney.
Falcon-square Chapel.....	Rev. Thomas Adkins.
Surrey Chapel.....	Hon. & Rev. B.W. Noel, A.M.
Islington Chapel.....	Rev. J. Angell James.
Old Gravel Pits, Hackney.....	Rev. Thomas Archer, D.D.
Stockwell Chapel.....	Rev. John Kelly.
Kingsland Chapel (at 7 o'clock).....	Rev. A. M. Brown, LL.D.
Tottenham-court-road Chapel.....	Rev. Richard Fletcher.
Hanover Chapel, Peckham.....	Rev. W. B. Collier, D.D., LL.D.
Trevor Chapel, Chelsea.....	Rev. Jos. John Freeman.
Greenwich Tabernacle.....	Rev. Elzevir Jones.
Eccleston Chapel.....	Rev. John Harris, D.D.
Trinity Chapel, Poplar.....	Rev. W. L. Alexander, D.D.

SERVICES TO BEGIN AT SIX O'CLOCK.

A COLLECTION for the benefit of the Institution will be made at each of the Places.

ARTHUR TIDMAN,

JOS. JOHN FREEMAN, } Secretaries.

Mission House, Blomfield-street, Finsbury, May 12, 1851.

## ANNIVERSARY SERVICES.

**THE REV. NEWMAN HALL, B.A.**, of Hull, will DELIVER TWO DISCOURSES in the NEW CONGREGATIONAL CHAPEL, CITY-ROAD, NEXT LORD'S-DAY, May 18th.

THAT IN THE EVENING ESPECIALLY FOR YOUNG MEN.

After each Service a Collection will be made in liquidation of the Building Fund.

To commence in the Morning at a Quarter before 11, and in the Evening at Half-past 6.

## PROTESTANTISM.

**TWO ADDRESSES** will (D.V.) be delivered, on TUESDAY, May 27, and THURSDAY, May 29, in the Large Room, EXETER HALL, by the Rev. Dr. CUMMING. The Chair to be taken each Evening at Half-past Seven o'clock precisely.

Subjects:—Tuesday, 27th. "The Pope the Man of Sin."—Thursday, 29th. "Rome the Babylon of the Apocalypse." Admission by tickets only, to be obtained at the Office of the British Reformation Society, 8, Exeter Hall.

Tickets to the Platform and Reserved Central Seats, 1s. each; Side Galleries, 1s. 6d. each; Central and Raised Seats, 6d. each. One ticket to admit to both Lectures.

## SOCIETY OF PAINTERS IN WATER COLOURS.

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## THE PEACE SOCIETY.

**THE THIRTY-FIFTH PUBLIC ANNIVERSARY** of the PEACE SOCIETY will be held in FINSBURY CHAPEL, Moorfields, on TUESDAY EVENING, May 20th, 1851.

CHARLES HINDLEY, Esq., M.P., is expected to take the chair at Half-past Six o'clock. Many gentlemen of eminence are expected to speak. Addresses will be also delivered in French, German, and Italian. Doors open at Six o'clock.

## TOWN MISSIONARY AND SCRIPTURE READERS' SOCIETY.

**THE FOURTEENTH ANNUAL MEETING** will be held at the MUSIC HALL, Store-street, on TUESDAY EVENING, 20th May, 1851. The Chair will be taken at Half-past Six o'clock precisely, by

Lord HENRY CHOLMONDELEY.

Rev. R. W. Dibbin, Rev. Wm. Brock, John D. Paul, Esq., Rev. John Branch, of the London City Mission, with others, have engaged to address the Meeting.

Tickets for the Meeting may be had at the Office of the Society, 27, Red Lion-square; Messrs. Nisbet's, Berners-street; Messrs. Houlston and Stoneman's, Paternoster-row; and at the doors of the Music Hall, at the time of Meeting.

## ABORIGINES' PROTECTION SOCIETY.

SAMUEL GURNEY, Esq., PRESIDENT.

**THE ANNUAL MEETING** will be held on MONDAY, the 19th inst., at CROSBY HALL, Bishopsgate-street.

The Chair to be taken at ONE punctually.

The Rev. Stephen Kay (Author of "Travels and Researches in Caffraria"); the Rev. J. J. Freeman (recently returned from South Africa); and other gentlemen, will address the meeting.

Tickets to be had of C. Gilpin, 5, Bishopsgate-street; Messrs. Seelye, Fleet-street; Messrs. Ward, Paternoster-row; Messrs. Nisbet, Berners-street; and Edward Marsh, 84, Houndsditch.

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Advertisements received by the Publishers to the 26th of the Month.

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# THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XL—NEW SERIES, No. 287.]

LONDON: WEDNESDAY, MAY 14, 1851.

PRICE 6d.

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## ECCLIASTICAL AFFAIRS.

### NOTES AND COMMENTS.

So unusually urgent a demand is made upon our space, partly by political topics, but chiefly by reports of anniversary meetings, that we feel compelled to "cut and contrive" with all the ingenuity we possess, to squeeze into our columns anything like a reasonable proportion of editorial comment. We shall, therefore, this week, adapt our plan to our circumstances, and substitute for our customary first-page leader, a condensed summary of those ecclesiastical topics which, on ordinary occasions, we passingly notice elsewhere.

And first, let us introduce the British Anti-state-church Association. To the meeting of its Council, as well as to its annual public meeting, we looked forward last week with sanguine hopes, not unmingled with anxiety. We could not, indeed, forget that the Papal aggression had divided in opinion, as to the mode in which it should be met, some of the leading and most influential members of the Association, and that much had been publicly said on both sides of that question which those on the other side could not assent to nor approve of. We knew that the variance of feeling was originated by temporary causes, and that each party was likely to exercise a spirit of forbearance. But we were also sensible that a discussion on the controverted topic was very probable, and that once begun, no man could with certainty predict what might be the bearing of its course and issue on the future operations of the movement we have so deeply at heart. Hence, our brightest expectations were shaded by passing misgivings, and we longed to see the day safely over, if only to relieve our suspense. Most gratifyingly, therefore, do we now record the facts. The Council was better attended, and its deliberations were more ably and with deeper interest sustained, than on any former occasion. The Report of the Executive Committee, given in other columns, was listened to with breathless attention, and appeared to evoke a kindly as well as an earnest spirit, and the various resolutions based upon that Report were well presented, ably discussed, and unanimously adopted. Our outline of proceedings is far too compressed to give even a remote idea of the characteristic features of this Council meeting, which in substance, manner, and tone, was all that the best friends of the Association could have desired. As to the public meeting at Finsbury Chapel in the evening, all we shall say is, that in numbers it was equal to what it has been for many years past, in earnest enthusiasm superior, and in effectiveness and variety such as to elicit spontaneous expressions of delight from all quarters. Several of the speakers, it will be observed, made reference to a topic not touched upon in the resolutions—namely, the Pope's bull, and deprecated legislative action, and we can testify that the response awakened was hearty and general, indicating what we deem sound opinions as held by the vast majority of that immense audience.

Not less cordially received was the intelligence, communicated to the meeting by Mr. Harrison, editor of the *Wesleyan Times*, in a brief but powerful speech, that Conference had that

day been utterly defeated in their tyrannical aims by judgment of Lord Cranworth. It appears that this grasping and imperious body of priests had chosen to apply to the Court of Chancery for an injunction to prevent the sale, by a mortgagee, of some chapel at Holt, to whom they refused either to pay him his mortgage or surrender the building. The gentleman to whom the money was originally owing was himself a donor, to a considerable amount, to the funds out of which the place was erected, and held a mortgage for a sum lent by him for the same purpose. He sympathized with the reformers, was expelled the Wesleyan body, and assigned his mortgage to another person not being a trustee. This individual claimed a settlement, which the Conference refused—whereupon he took steps to sell the property. The Court of Chancery was sued to prevent this, on the ground that the trust-deed forbade the appropriation of the chapel to any use not sanctioned by the Conference. Lord Cranworth decided that the rights of the mortgagee were paramount, refused to grant the injunction, and hinted that the reformers were not expelled in conformity with the laws of Methodism. We wish we had space to deal with this judgment, in our present number, as fully as its importance and its merits deserve. As we have not, we must reserve it for future consideration.

At the meeting of the Council of the British Anti-state-church Association, Mr. E. Miall read a letter, addressed to him, and received but the day before, from Mr. Lesalie, editor of the *Toronto Examiner*, giving a sketch of the history and present position of the Clergy Reserve question in Canada. It is intended to send copies of it to Lord John Russell, Earl Grey, and Mr. B. Hawes, and also to those members of Parliament who are seeking Colonial reform. We cannot present our readers with a more valuable substitute for any observations of our own, than in this remarkably interesting and able communication. We, therefore, feel no scruple in subjoining it, anxious as we are that it should be attentively read by all our subscribers.

*Toronto, Canada West, April 17th, 1851.*

The act of our Local Parliament of last session, calling upon her Majesty's Government to give to the people of Canada the authority to settle the Clergy Reserve question by a local bill, was the offspring of official weakness. The Constitutional Act, the 31st Geo. III., c. 31, gave to the Local Legislature full authority to "vary or repeal" the provisions of that act relating to the appropriation of one-seventh of the soil of the province for the support of "a Protestant clergy." The act uniting the Canadas in 1840 gives the same authority in the same words. Prior to the union of the provinces, successive Secretaries of State for the Colonies, in their official despatches to successive Lieutenant-Governors of Upper Canada, recognised unequivocally the right of our Local Legislature to settle this question, urging the Lieutenant-Governor, from time to time, when the Government of England had been pressed by the memorials or petitions sent from Canada, to advise the representatives of the people to pass such a bill as the country desired, to which, we were assured, his Majesty would cheerfully give his assent. Besides, Lord John Russell recognised this right in the most emphatic terms in a despatch to Lord Sydenham in 1839, declaring that it was peculiarly a local question, belonging to the Local Legislature, and urged him to have the question adjusted by Upper Canada prior to the union of the provinces. Lord Sydenham, in accordance with that despatch, and with the Constitutional Act of 1791, submitted a scheme of settlement by bill to the last Parliament of Upper Canada. This scheme, although by no means meeting the demands of the country, was, at least, an approximation towards it. The bill was passed with much difficulty, on account of its not meeting the popular demand, and was transmitted to England for the royal assent, accompanied by a luminous despatch from Lord Sydenham (which may be found in the Sessional Papers of the British House of Commons), setting forth the fact, that fourteen times had the representatives of the people of Upper Canada passed bills to appropriate those lands to

general or educational purposes—that owing to the non-representative and obstructive character of the Upper House as then constituted, having the Romish and Anglican bishops and the then Archdeacon of York (Dr. Strachan) as life-members of it, no popular bill could ever pass—that by dint of great effort, and the most skilful management, he had happily succeeded in perfecting a measure with the consent of both Houses, and closing with an earnest request to Lord John Russell to secure the royal sanction to the measure, as a means of calming the surges of the popular mind, and because he (Lord Sydenham) had made a better settlement for the interests of the Church of England than they could ever hope again to make in Canada.

This last act of the Parliament of Upper Canada upon this question, although passed at the earnest request of Lord John Russell himself, was coolly burked by his lordship without deigning to hold any communication with the representatives of the Canadian people, and a bill of a character entirely different, dictated by the Archbishop of Canterbury, was introduced by his lordship to the Imperial Parliament, and passed into a law. That law, enacted in 1840, the Canadian Parliament want to be repealed. It was passed, not only in the teeth of the clearly-expressed and well-understood wishes of the people of Canada—in the teeth of official despatches—but in violation of the rights conferred and guaranteed to them by the Constitutional Act of 1791. The people here regard it in the light of a Russian Ukase—disgraceful to the Government of England, and as sowing "dragons' teeth," which will one day bear their terrible fruits, if wisdom and sound policy do not avert the calamity.

I have said that the act of our Legislature at its last session was the offspring of official imbecility. Had our Government presented the same scheme of settlement under the form of a local act of the Legislature, instead of an address to the Imperial Government, the bill would have been sanctioned, and the question settled for ever. The House here would have vindicated its rights, and the Government would have secured the confidence of the vast majority of the people; but their course of policy has only given rise to a new and desperate conflict with the Church and State monopolists both here and in England. The High-Church party have organized themselves for another battle. The Kirk of Scotland party are equally vigilant, and working secretly in anticipation of a last and desperate conflict, while both parties have quietly despatched agents to London, if report be true, to endeavour to avert the consummation of the proposed measure of Earl Grey to re-transfer the question to be finally settled by our Local Legislature.

I have not learned the name of the Anglican delegate, but the Kirk delegate is the Hon. William Morris—a Tory of the deepest dye, whose name has been prominently connected with the war for ecclesiastical ascendancy ever since the year 1824 or 1826. The Kirk party have, in conjunction with the subsidized Wesleyans, been the grand barrier to the emancipation of Christianity in this province from the galling fetters of the State. The Free Church disruption has left them of the Kirk, however, in a pitiful minority in Canada, but as their clergy retained the hold of the Clergy Reserve Funds their income was immensely increased in proportion to their clergy. They have, in fact, been "living in clover" ever since 1840, and hence their alarm and efforts to avert the coming of the evil day. It is gratifying to say that the people, and it is to be hoped a majority of the ministers of the Free Church, will go for devoting the whole of the Reserves to general unsectarian education. The Wesleyan ministers, in connexion with the British Conference, have always been in the market, and are ready at any time to eat out of the Government crib with Romanists, or any other class of religious hirelings, provided they obtain what they deem to be their share of the spoil. The Wesleyan people in Canada, have, however, on former occasions, similar to the approaching contest, proved true to popular rights, and to the disenfranchisement of religion from the corrupting influence of State gold, and they may prove faithful again. Canada West is right, and if the question shall have to be determined

by an electoral contest—as it, in all probability, will be—(and by our Government here was intended to be, notwithstanding all their professions)—the result, I doubt not, will be to devote all the Reserves to education. The country, however, groans heavily under the faithlessness of the present Administration upon this question. The expectation was almost universal among the Nonconformists and friends of religious equality and justice, that it would form one of the earliest and most prominent measures of a reformed Government, but the delay and finesse displayed from session to session, and the miserable half-and-half measure of last session, which has only given occasion for a new and desperate conflict, and afforded the monopolists another chance of sowing the seeds of a thorough revolution, have exasperated the people, and destroyed effectually the popularity of the Administration. In proof of this, I may only mention that two county elections during last year resulted in the defeat of Government candidates, and in the election of the friends of reform and of religious equality; while two days ago, W. L. Mackenzie, the leader of the revolt of 1837, although opposed by all the weight of Ministerial influence (which was given in support of the editor of the *Globe* as a candidate)—by all the High-Church Tory influence—was triumphantly returned to Parliament for the county of Haldimand. He is, and always has been, a stern and consistent friend of civil and religious liberty; a true-hearted patriot, but confessedly unwise in the efforts employed to redress our mighty and intolerable wrongs in 1837. Age and experience have calmed the impetuosity of his youth; but the vast intelligence, the tried virtue, the untiring energy of the patriot remains, and his value as a representative is, therefore, justly and highly appreciated. I doubt not he could have been elected, at the present time, by any county in Canada West. I have stated that the movements of the Kirk party have been made in secrecy. Mr. Morris had left, I believe, before the public were aware of it. Not only so, but a friend who has seen a copy of the documents of which he is the bearer from the Kirk clergy, declares that they not only contain gross misstatements, but statements notoriously contrary to truth. There is one feature in the combined crusade of the High Church and Kirk party which demands special notice, and to which I beg to call your special attention. Both of them, with a disregard of all truth and honour, endeavour to work upon the feelings of the British Government, and the people of England, in these times of "Papal aggression" excitement, by representing that the Clergy Reserve movement in Canada is, in reality, a war of Romanism and infidelity against Protestantism! This is something entirely new in the annals of our warfare for religious equality, but it develops the base and unscrupulous means to which the advocates of Church and State alliances will resort to accomplish their selfish and most destructive purposes.

So far from this being a Lower Canada, French, or Roman Catholic question, it is, and always has been, an Upper Canada, a British, and a Protestant Nonconformist question. It has been a war, for thirty years, of an overwhelming majority of Nonconformists in Canada West, against a small minority—a junto of State-church exclusionists, backed by imperial influence and colonial governmental corruption. It has been, and now is, a war of Free Presbyterians, Free Episcopalians, United Secession Presbyterians—Episcopal, Primitive, and New Connexion Methodists—Baptists, Congregationalists, Quakers, Lutherans, and others, against the pensioning of the clergy of the High Church, the Kirk of Scotland, the British Wesleyans, and of the Roman Catholics, out of funds devoted by law to the support of "a Protestant clergy"—or, in other words, from funds intended for the benefit of the people generally, under the authority "to vary or repeal" that provision, according to the determination of the Legislature, and as the character and circumstances of the population of the country might demand. The people have long demanded, and they now demand, the cessation of State-pay to Romanists, as well as to the Anglican, Scottish, and Wesleyan mercenaries; and yet the latter parties have the effrontery to publish to the world a lie, and to represent that it is a war of Romanism and infidelity against the Protestant religion! There are depths of depravity to which, apparently, few can plunge but the blinded and infatuated devotees of Church and State. Truth, reason, the public peace, the interests of morality, and the sacred interests of Christianity, are all sacrificed by them, and without any scruple, at the shrine of Mammon. That which, individually, they would blush to perpetrate, as a synod, convocation, or conference, they suppose they may do with impunity. So far from the Romanists, as a party, warring for the secularization of the Protestant Clergy Reserves, the High-Church party are relying upon them, together with the Kirk and Wesleyans, in the contest to prevent their secularization. Every stratagem, in fact, has been employed to excite the fears of the Romish priesthood in Lower Canada for the safety of their own immense landed estates if the Reserves shall be secularized by the Legislature. This is the grand feature of High-Church tactics in the

province—the other is peculiarly intended for the English branch of the crusade.

The people of Canada will make no movement to counteract the influence of those agents of Church and State corruptions who have been delegated to proceed to London. The Clergy Reserve Association have determined upon this. If our parliamentary records for the last 25 or 30 years—the address of last session—and the still small voice of 1837—do not reach the ears of the Imperial Legislature and Government, neither will they hear were the slain patriots of Canada to rise again from the dead. We shall calmly wait the issue of this final contest—a contest which involves an inalienable right—the right to manage our local affairs—the right to worship God according to the dictates of conscience, without being placed under the ban of political proscription—which involves our right to the possession of full and perfect religious equality, and demands it shall be guaranteed to all the subjects of her Majesty in Canada—a contest which involves the peace of more than a million of colonists, and the future destiny of Canada as an appendage of the parent state.

In this final struggle for religious liberty and equality we shall look for the aid and co-operation of the friends of religious freedom in England,—we shall look for the powerful aid of the press,—and, as far as the Imperial Parliament and Government are concerned, we shall "hope against hope." Leave this question to be settled in Canada, and the intelligence and energy of the Canadian people will, I doubt not, crush for ever this hydra-headed monster of Church and State, and will thus emancipate our common Christianity so that "the gospel shall have free course and be glorified" amongst us.

With reference to the duty of human rulers to the people over whom they govern, and to their responsibility to God under whom they rule, if they shall impede the glorious gospel of his grace in the world, I may say, in the language of the sacred record, "O that they were wise, that they understood this, that they would consider their latter end."

I am, my dear sir, yours faithfully,

J. LESSLIE.

## THE ANTISTATE-CHURCH MOVEMENT.

[The following appeared in a second edition of our last:—]

### ANNUAL MEETING OF THE COUNCIL.

The first annual meeting of the Council chosen at the second Triennial Conference, was held on Wednesday morning, at Radley's Hotel, Bridge-street, Blackfriars. The attendance of members, especially from the provinces, was, we understand, much larger than usual. On the motion of Mr. J. C. Williams, seconded by Mr. W. Edwards, Dr. LANKSTER was called upon to preside.

The CHAIRMAN, in opening the proceedings, spoke as follows: I should have been unwilling to accept this position except to express my cordial concurrence in all that the Executive Committee have done, and avow my fervent attachment to the Association. I was a delegate to the Conference at which the Association was called into existence, and have watched its progress with intense interest. I have seen many who were once firm friends fall away; but I have seen, also, many accessions, and I believe the number of its friends is now larger than ever [hear, hear]. To some persons, the good effected by its operations is problematical; but even if we were able to show no great fact in which the Association has resulted, there would be this fact, that we are a body of men who have asserted a great principle [hear, hear]. If the Association closed its labours to-day, it would still be a fact in the history of our country, and exert an influence upon its future destiny [hear, hear]. We have asserted a principle in the face of society; and, to do that with thorough faith, is frequently more important than abundant immediate success. But the Association has done more than this. It has made its operations tell upon the events that have of late transpired. There is one of them to which, as I have taken much interest in the subject, I will just allude. It is a constant tendency of modern governments to interfere with those rights and privileges of Englishmen which constitute local or self-government [hear, hear]. They are perpetually appointing commissions on one subject or another; and in these commissions there is generally a feature to which we have peculiar objection—namely, the connexion of the Church with the State [hear]; and, wherever there is opportunity, the Government thrusts in members of the favoured sect. As one illustration of this, I mention the Metropolitan Interments Act [hear, hear]. The evils of intramural interment would certainly have been met by the simple method of forbidding burials within certain limits, instead of which the Government insisted on constructing a machinery for undertaking the whole business of interment, secured to the clergy the lion's share of compensation, created a large body of priests, and provided for their payment from funds to which all sects contribute. Passing over other topics, I may next allude to the announcement on our publication list of a tract on the English Universities. It seems to be supposed that Dissenters have little to do with those institutions—that they have given them over to the members of the Establishment. But it should be remembered that they are national institutions—that the way in which they conduct the great busi-

ness of education is a national concern—that they affect the national character abroad; as an American lately said to me, "We look more to what is done at Oxford and Cambridge, than at any of our own universities." Whatever evils may be found within their walls—whether the exclusion of the sons of Dissenters, the maintenance of sinecures, or a defective system of education—all may be traced to the upas-like influence of the Establishment. There are no chairs of modern science at Oxford, because the Church needs not those acquirements for her ministers—the chairs of botany, physiology, and chemistry at Cambridge, are held by clergymen. Sedgwick and Buckland held their eminent positions not because of their personal attainments, but of their influence in the Church. The natural result is, that as the only way to professional chairs is through the Church, many will not aspire to them through the avenues of that corporation. It may be, and is said by some, "Your principles are in a worse position than ever—the Pope has come and frightened all England [laughter]; and people feel there is no security but in the maintenance of a sound Protestant Church." There is something in that. I cannot but feel that if the Church be stronger to-day than this time last year—if she have greater obstacles to present to our progress—it is because many have been driven to fall back upon her by the fear of Romanism. But we see within the Church divisions which lay her more open to our attacks—two parties striving for the mastery, or even for existence; and I cannot but think that that party which submits to whatever it may receive from the hand of Government, is inferior in strength, though superior in numbers, to that other party which takes a position more consistent with the genius of State-churchism. The question returns upon us, what is our duty in relation to the position of Romanism in this country? I do not know that there is any difference of opinion on this subject within this room; though I know and regret there is a difference among Dissenters generally. My personal conviction is, that as the act of the Pope applied simply to the members of his own community, it did not come within the province of political action [cheers]. All legislation against religious conviction is persecution; and if a Roman Catholic believes in his conscience he ought to call a certain man his bishop, to forbid him to do so is to persecute [cheers]. I cannot see why the title of "Reverend" should not be forbidden to Dissenting ministers simply by an extension even of the modified Government bill [hear, hear]. Let us, then, commit ourselves fearlessly to our principles—for it is from the men who have done this, regardless of immediate consequences, that we have received our common Christianity and our national liberties [cheers].

The SECRETARY read letters from Mr. Nicholson, of Lydney, and Dr. Price, regretting the necessity for their absence. He then proceeded to read the

### REPORT OF THE EXECUTIVE COMMITTEE.

GENTLEMEN OF THE COUNCIL,—

The Executive Committee congratulate you on the assembling for the first time of the third Council elected since the formation of the Anti-state-church Association, now seven years since. To the proceedings of the Conference at which both they and you received their appointment it is not needful that they should make extended reference; but held, as it was, under unlooked-for and adverse circumstances, the recollection of its numerical and moral strength, the earnestness of purpose of which it was a manifestation, and the marked unanimity of its deliberations, calls for devout thankfulness, as an auspicious entrance on the third triennial period of this society's existence.

The incidents of an official character connected with the year's operations which the Committee have now to report, though not unimportant, are few in number. Three vacancies have occurred in their own body, by the resignation of Mr. Thwaites, of London, and Dr. Young, of Perth, and the decease, under affecting circumstances, of Mr. Robert Norris, of Bristol. In referring to the last-named gentleman, the Committee feel a mournful pleasure in bearing testimony to the value of his services to the Association—services rendered in a spirit of manly independence, of Christian liberality, and of unswerving fidelity to his views of truth. In accordance with the society's revised constitution, two of these vacancies have been filled up by the nomination of the Rev. H. Richard, of London, and the Rev. J. Clapp, of Apple-dore; which nominations are subject to the approval of the Council at its present sitting. The third appointment has not yet been made.

Finding that the increase of business in London rendered it difficult, with the present staff, to canvass for subscriptions in the larger provincial towns, and believing that more systematic attention to this department would yield a corresponding pecuniary return, the Committee determined on appointing a Collector, Mr. P. W. Claydon, whom they selected for the office in September last, has since been diligently occupied, partly in London, but chiefly in the eastern, midland, and northern parts of the kingdom. In reporting the creation of this office, the Committee wish it at the same time to be understood that, as it is impossible for one individual to traverse the entire country, or to spend a lengthened period in any part of it, it is most desirable that the various local committees and registrars should not relax their efforts to extend as well as to keep up the present roll of subscribers to the Association. Experience also obliges them to urge upon their friends, the necessity of making such previous preparation, and affording such personal assistance to the collector, as will prevent needless labour, disappointment, and delay, in carrying on a work sufficiently arduous under the most favourable circumstances.

The three years for which the society's present offices were taken expiring at Midsummer next, the Committee have received notice for terminating the tenancy at that time. They would deem this a matter for regret, but that having resolved upon an important extension of their publishing operations, to which they will presently advert, they think it essential that the offices and depot

should be situated in a thoroughfare leading from Pater-noster-row. They have accordingly secured premises in Ludgate-hill (No. 41), admirably adapted to their purpose, which although they will involve an increased liability, will, according to the calculations of the Committee, secure a return proportionate to the outlay, beside giving to the Association additional publicity.

The Committee are happy to report that the *Public Meetings* held, and the *Lectures* delivered, during the past year, have been as numerous, and have been attended by audiences as large and as enthusiastic as on former occasions. \* As no part of their labours has engaged more of their attention, so there is none which has better served as a test of the state of public opinion, in relation to the cause, which they are designed to advance. No object which was not felt to be of great moment, and of growing interest, could have collected so many large assemblies as have been gathered together, not once only, but again and again, in the largest edifices, in the largest towns in the kingdom. But cheering as are these meetings, as popular demonstrations of interest in a great truth, they possess a value of a higher kind. They afford opportunities for fixing the public eye on events illustrative of the real character of the State-church, holding them to view in the light of sound principle, and impelling to conclusions which journalists and speakers too generally either conspire to avoid, or lack courage to enforce. Tens of thousands have thus been stimulated to inquiry on a topic, the discussion of which it has been customary to discourage or to evade, and information has been communicated, against which most of the ordinary channels of intelligence have been carefully closed.

The Committee, on a former occasion, expressed their anxiety to supplement the more vigorous oral exposition of their principles by the issue of a new series of tracts devoted to a systematic exposure of the practical working of the State-church system throughout the empire. Several of these publications, together with a new series of "Tracts for the Million," have been prepared, and embracing, as they do, many points on which information was not readily attainable, they believe that they are likely to prove of considerable utility.

But, not confining their attention to the preparation of tracts, they have had under consideration the possibility and desirableness of diffusing their principles by the publication of works of a different and of a higher character. It must be evident to the least careful observer that the spirit of our general literature has always been more or less unfriendly to such sentiments as those inculcated by this Association. It has either altogether ignored the existence of any reasonable ground of opposition to the principles of a State-church, or it has treated such opposition with bitter scorn, as associated with irreligion, disloyalty, and violence. Histories and narratives for the young, and works of instruction or entertainment for those of maturer age, too frequently either keep certain important principles altogether out of view, or, assuming the truthfulness of the present system, distort facts, confirm misconceptions, and pander to prejudices in order to maintain unimpaired its ascendancy over the popular mind and in our political institutions. Of late, the spirit of propagandism which has sprung up within the Church of England has pressed new literary weapons into the service of the Establishment principle, and novels, tales, ballads, and sentimental effusions, have been skilfully adapted not only to enlist the taste of the young and the ardent in favour of a mystic ritualism, but to throw blandishments around the daring pretensions of priestly power.

At an early period in the history of this Association, its Committee had in view as an object of very high importance efforts to counteract, as far as possible, this injurious influence. Tracts and treatises exclusively controversial in their character can never overturn a system based so largely on feeling, taste, and traditional recollections. To a large class, to the female portion of the community in a majority of cases, and to young persons altogether, such a mode of address is unattractive, if not repulsive. Many there are who cannot be induced to read at all anything purporting to expound

abstract principles; and the understanding and feelings of these must be reached by indirect, but not on that account less potent, influences. And, happily, the great truths and facts of Nonconformity may legitimately and effectively be made the subject of such a mode of treatment as that now hinted at. It has a history rich in incidents and suggestive lessons; in the great drama of human existence it has played a distinguished part; and its heroes and martyrs claim the graceful recollections, not of the members of a sect, but of the lovers of truth and liberty throughout the world. Added to this, and even superior to it in importance, there is the history of the Establishment itself—its rise in the lowest human passions—its corruptions engendered by the air of worldliness which it has ever breathed—its oppressions and cruelties recorded in penal statutes and martyrologies—and its feebleness as a spiritualizing agency among a people still, to a large extent, and on its own showing, sunk in semi-heathen ignorance and depravity. With such abounding materials, it was thought that nothing but a power of skilful adaptation was required to produce a class of works which, without assuming an argumentative shape, would be pervaded by sound ecclesiastical principles, and so would imperceptibly influence the mind of the reader, especially among the young, in favour of sentiments harmonizing with the great purpose of this Association—the liberation of religion from all State-interference.

To mature and carry out such a project appeared to the Committee to be the appropriate work of the Anti-state-church Association. Individual enterprise had not ventured to incur risk or to run counter to prevailing habits by supplying what was felt to be a desideratum; while the existing publishing societies either excluded from their publications all reference to the debated topic, or indirectly, and in some instances undisguisedly, ranked among the allies of the Church. Seeing, therefore, that six years of labour on the part of the Association had awakened considerable interest in its object, and had gained the confidence of a large body of friends throughout the country, the Executive Committee judged that the time had come when they might, with a hope of success, extend their publication department in the direction of which they have adverted. They accordingly issued and widely circulated a statement of their views and wishes, and solicited the friends of the Association to place at their disposal, by special contributions, a fund of £2,000, as the capital required to enable them to carry out their plans without contracting the ordinary operations of the society.

It is to the Committee a source of no ordinary gratification to be able to report that, in response to their appeal, nearly eleven hundred pounds has, up to the present time, been contributed or promised; and that they have so far realized their intentions, as to have just issued the first portion of the proposed series of works, and to have arranged for others which will immediately follow. Referring to the Prospectus which they have published for detailed information as to the character of the LIBRARY FOR THE TIMES, the Committee earnestly commend the project to the support of the members of the Association as one, the success of which will greatly affect its future interests. Not merely are they anxious to be relieved from anxiety of a pecuniary kind, and to carry out their scheme with energy and completeness, by the raising of the entire amount for which they have asked, but they would urge their supporters to make an adequate effort to obtain for the publications a wide circulation in their respective neighbourhoods. In such a work all can engage, and, in many cases, it will put within the reach of individuals the only means of which they can avail themselves of rendering service to a cause to which they are deeply attached. As the responsibility and exertions of the Committee will be considerably increased by an experiment, the progress of which they will watch with solicitude, so they may fairly claim a corresponding manifestation of interest in a movement calculated, as they believe, to hasten the consummation of all their exertions.

Several subjects of interest, more or less affecting the purpose of this Association, have come up for legislative discussion during the year. On the division on the *Regium Donum*, last session, the Committee were gratified at finding that the minority against the vote was far greater than on any former occasion; and as they intend persevering in their resistance, they are encouraged to believe that the course of events will tend to facilitate the ultimate extinction of the grant.

The *Metropolitan Interments Bill* being then before Parliament, engaged the attention of the last Conference. In accordance with the resolution then adopted, the Committee lost no time in convening a public meeting, and in adopting other means for exposing the highly objectionable character of the ecclesiastical provisions of the Bill. Other parties were equally active in denouncing its leading features on different grounds. Modifications, material in some respects, but still leaving the measure open to strong objection, were afterwards introduced. It was opposed in the House of Commons with unusual vigour and pertinacity on the part of the metropolitan members, but, with an ominous disregard of just and constitutional principles, was pressed by the Government, and ultimately became law. As thus passed, it keeps up invidious distinctions in the burial of the dead, gives to the Bishop of London and State-church chaplains exclusive privileges, and, as its worst proviso, secures compensation in perpetuity to incumbents of parishes, who will no longer be required to perform the burial-service over the dead, and appropriates any surplus in the compensation fund as an additional endowment for the Church Establishment. The Committee point to this statute as the latest of many examples of the unblushing cupidity excited by the State-church system, and of the impediment which it offers to sound legislation in matters deeply affecting the welfare of the people.

The Committee allude with unmixed satisfaction to the prospective termination of the struggle so long carried on in Canada on the subject of the public lands, known as the *Clergy Reserves*. It will be remembered that these originally consisted of a certain proportion of all the waste lands disposed of in the colony, the proceeds of which have been divided among the clergy of various denominations, peculiar advantages being given to the English and Scotch Churches. The State-church system having acquired comparatively little hold on the inhabitants of Canada, this arrangement has been the subject of strongly and repeatedly expressed discontent, until, at length, the Colonial Legislature adopted an address to her Majesty, praying for the power of apply-

ing the *Clergy Reserves* to secular uses, after providing for existing interests. And with this prayer the Imperial Government has, though avowedly with reluctance, advised her Majesty to comply, and has pledged itself to bring before the Home Parliament a bill investing the Colonial Legislature with power to make the necessary alterations. Thus the first blow has been struck at the insidious designs of the Establishment to fasten itself on the extremities, as it has done on the heart of the empire; and as the Colonial Secretary has expressly allowed that the question is one "an exclusively affecting the people of Canada, that its decision ought not to be withdrawn from the provincial legislature, to which it properly belongs to regulate all matters concerning the domestic interests of the province," it follows that to every other colony must be conceded a similar power. That being the case, from the feeling known to exist in Australia and elsewhere, it may safely be predicted that the success of the Canadians will exercise an important influence upon other colonies similarly circumstanced. Happy will it be for the Mother Country when she shall be ready to adopt the example thus set by one of her dependencies, and to abandon a system as productive of mightier mischiefs as it is more deeply rooted and more widely extended.

The question of *Church rates* has again been debated in the House of Commons; the Government, on this occasion, acceding to the motion of Mr. Trelawny for the appointment of a committee of inquiry. The Executive Committee think it likely that such an inquiry may elicit much useful information, illustrative of the confused and anomalous state of the law, especially as affected by recent legal decisions, and also of its unequal and oppressive operation, but they confess that the debate on this occasion furnishes no ground for believing that either the Government or the majority of the present House of Commons have ceased to regard church-rates as a national homage to religion, or are likely to apply the only effectual remedy—the entire and unconditional abolition of the impost. The time will come when not this alone, but other changes will be conceded, if it be only to avert still greater—but they believe that it is not yet.

It is worthy of record, among legislative topics, that the act for taking the *census* of the population in 1851 made provision for the first time for the collection of statistical information as to the means of instruction, religious and educational, possessed by the various religious bodies. As there is good ground for believing that accurate particulars on this point would do not a little to destroy the pretentious assumptions of the upholders of the Establishment, the Committee have observed with pleasure the anxiety of Dissenting communities to render them as perfect as possible—an anxiety which significantly contrasts with the unwillingness of some of the bishops and clergy to assist in furtherance of such an object. When the result of the census shall be made public the Committee will doubtless find in the returns much that will serve as the basis of future comment and suggestions.

To that topic which has lately engrossed both public and legislative attention to the exclusion of all others, it is not the purpose of the Committee to make more than a brief and general reference. The creation by the head of the *Romish Church* of a hierarchy in England similar to those already in existence in Ireland and in the Colonies involves both political and religious considerations which the constitution of this Association places beyond the cognizance of its Committee, while a natural diversity of opinion on collateral points has variously affected the expressed sentiments of those who have been engaged in the public advocacy of the society's principles and object. But on certain points, closely connected with the desires and designs of Anti-state-churchmen, there has been a unanimity of feeling of deep significance. It has been acknowledged that whatever danger may menace our civil and religious liberties as the result of the Papal act, it will be either caused or aggravated by the existence of a legislative organization, large endowments, and political privileges, which, now in the hands of Protestants, may one day be wrested from them by their ancient foes; and further, that the reason why the United States of America are exempt from the alarm which has agitated the breasts of so many in the elder country, is to be found in the fact that the daughter has outstripped the mother in the race of human improvement by shaking off the incubus of a State-church! Again, it is confessed by those members of the Establishment who are concerned for the safety of Protestantism, that the assault of the Papacy has been invited by the alleged faithlessness of their own clergy—and, therefore, that that institution to which they have fondly clung, as a bulwark of Protestantism, has become the scaling-ladder by which the enemy hopes to gain possession of the citadel.

It is further confessed that Romanism has been emboldened to advance by legislative encouragement, in the shape of money-grants, and other indications of State favour. Conscious that the growing intelligence and liberality of the age is undermining the system which gives national wealth and honours to one of many sects, it has, of late years, become the aim of politicians—and especially the cherished policy of Whig statesmen—first of all to buttress up the tottering Church of Ireland, by erecting a Roman Catholic Establishment at its side, and ultimately to bring the ministers of all religious denominations within the golden circle of Government influence, by rendering them the subservient stipendiaries of the State. As the steadfast and consistent opponents of such a policy, the members of this Association may well rejoice that it has now received a mortal blow. They may rejoice, too, that that convicted and condemned enormity, the Church Establishment of Ireland, has, by recent events, become exposed to a shock which it may be impossible to withstand; and that not a few Churchmen, more concerned for vital doctrines than for mere external systems, will at length be impelled to join in the work of emancipating Christianity from the corrupting influences of State patronage and control. For a time the feeling that has lately been evoked, is likely to develop itself in hostility to Parliamentary grants to the Roman Catholic body, and in prospect of an agitation having that specific object in view, the Committee earnestly trust that those Anti-state-churchmen who may deem it right to unite in it, will make it evident that they are actuated by a feeling of opposition to all State endowments of religion, existing or prospective, and regardless of the theological tenets of the recipients.

Gentlemen, it has come to be an important part of the

\* The following are the places to which deputations have been sent, with the names of the deputations:—  
Taunton and Chard—Mr. MIALI.  
Braintree and Ipswich—Mr. MIALI and Mr. KINGSLEY.  
Billerica, Rivenhall, Debenham, Framlingham, Colchester, Coggeshall, Woodbridge, Wickham Market, Diss, Harleston, Dereham, Lynn, Downham, Northwold, Feltwell, Thetford, Barton Mills, Lowestoft—Mr. KINGSLEY.  
Bury St. Edmunds, Norwich, Yarmouth—Mr. BURNET and Mr. KINGSLEY.  
Sheffield, Hull, York, Leeds, Darwen, Blackburn, Huddersfield, Halifax, Bradford—Rev. J. GORDON and Mr. MIALI.  
Barnford—SECRETARY and Rev. G. B. THOMAS.  
Luton—SECRETARY and Mr. MIALI.  
Aylesbury—SECRETARY and Mr. BURNET.  
Hemel Hempstead—Mr. KINGSLEY and Rev. S. GREEN.  
Walsley—Mr. KINGSLEY and Rev. E. MELLOR.  
Beverly—Mr. KINGSLEY.  
Darlington—Mr. KINGSLEY and Rev. J. G. ROGERS.  
Stockton, Sunderland, North Shields, Hartlepool, Newcastle, Carlisle, Kendal—Mr. KINGSLEY and Rev. J. FLETCHER.  
St. Helena, Romford (2)—Mr. KINGSLEY.  
Gravesend—SECRETARY and Rev. G. W. FORSTER.  
Bedford—SECRETARY and Mr. MIALI.  
Hitchin—Mr. MIALI and Rev. G. W. BARRETT.  
Merton—Rev. J. BURNET and Rev. I. DOXSEY.  
Amphill, Roade, Clipstone, Market Harborough, Rugby, Mr. KINGSLEY.  
Northampton, Daventry—Rev. J. BURNET and Mr. KINGSLEY.  
Greenwich—Messrs. WILLIAMS, KINGSLEY, and WILKS.  
Bristol, Lincoln, Nottingham, Derby, Liverpool, Birmingham, Manchester—Mr. MIALI and Rev. G. W. CONDEN.  
Bristol—Mr. KINGSLEY and Rev. J. H. HINTON.  
Worcester—Mr. KINGSLEY and Rev. B. GRANT.  
Stockport (2), Manchester, Rochdale, Bolton, Ashton, Oldham—Mr. KINGSLEY and SECRETARY.  
Staleybridge, Rusholme—Mr. KINGSLEY.  
Colford, Cirencester, Ebley, Bridgewater, Glastonbury—Mr. KINGSLEY.  
Reading—Mr. MIALI and SECRETARY.  
Chelmsford—Mr. MIALI and Rev. S. GREEN.  
Rotherham, York—Rev. W. FORSTER.  
Cheltenham, Nailsworth, Gloucester—Mr. KINGSLEY and Rev. J. A. BAYNES.  
Stroud—Rev. J. A. BAYNES.  
Wales—Holywell, Denbigh—SECRETARY and Rev. H. PUGH.  
Ely—Rev. TAYLOR and Rev. D. PRICE.  
Llangollen, Bangor, Port Madoc, Bala, Newtown—SECRETARY.  
Cardiffon—SECRETARY and Rev. W. REES.  
Dorchester, Llanidloes—SECRETARY and Rev. S. ROBERTS.  
Monmouth, Cardigan, Chepstow—Mr. KINGSLEY.  
Cardiff, Merthyr, Hirwaun, Aberdare, Swansea, Carmarthen, Haverfordwest, Milford Haven, Pembroke Dock, Llanelli—Mr. KINGSLEY and Rev. J. CLAPP.

duty of the Committee in their Annual Reports to pass under review those occurrences within the pale of the Establishment which act as auxiliaries to prepare the public mind for that consummation which both they and their constituents so ardently desire. And, assuredly, the year just closed has witnessed events scarcely to be surpassed in interest, viewed in connexion with their bearing on the settlement of this great question.

When the Judicial Committee of Privy Council, in the case of Mr. Gorham, decided equally in favour of two antagonistic sections of the same community, it was fondly hoped that a threatened danger had been averted by an addition to that long series of compromises which have enabled the State-church to outlive repeated storms of internal strife. That hope has proved delusive. The iron and the clay will no longer cohere. A spirit of proselytism and priestly ambition has roused into fatal activity those incongruous elements which slumbered during a period of worldliness and indifference. That section of the clergy denominated Tractarian, refusing to accept a judicial dictum which simply tolerates them as one of several parties in the Church, now pour contempt on tribunals and authorities, which they are both morally and legally bound to respect, and in their quenchless zeal for "Church principles," do open violence to those other principles on which the Church Establishment itself rests. Thus, they continue to denounce as heretical doctrines which have been legally pronounced to be compatible with the Church's standards, and proclaim a war of extermination against their clerical brethren, whose position has been judicially declared to be as tenable as their own. No individual, however high in station, escapes their daring fulminations. The Bishop of Exeter hurls anathemas at his ecclesiastical superior as holding doctrines incurably unsound; while hundreds of the clergy, under episcopal leadership, strike at the very keystone of the system, by declaring that the yoke of the royal supremacy is too heavy to be longer borne. They would even appear to be anxious to hasten a decisive conflict, by putting their rebellious words into the shape of still more rebellious acts; and seeing that the questionable boon of synodical action, is not likely to be bestowed by the hand of royalty, the bishop of Exeter heralds his resolve to test the power of long suspended laws, by assembling his clergy in a diocesan synod!

On the other hand, those parties in the Church designated as moderate and evangelical, who would have been content to accept the ignominious terms thus disdainfully rejected by their opponents, alarmed into an attitude of antagonism by the hostile spirit of a party which has given fatal proofs of its strength and determination, and still more by the result of their teaching in numerous secessions to the Church of Rome, have, on their part, pledged themselves to an equally uncompromising warfare, demand a reform in the Church's ritual, and reproach its episcopal guardians for time-serving timidity or treacherous double-dealing. Appealing to the Crown for remedial measures, they are referred to the Episcopate, who, themselves divided in counsel, can only put forth ambiguous admonitions already set at naught, and sigh for peace without the ability to hasten its return. Meanwhile, Parliament, the supreme arbiter whose fiat must ultimately terminate the strife, "makes no sign," but, on the contrary, declaring both its incompetency and its disrelish for the work of restoring order and unity to a distracted Church, leaves both parties to carry on a mortal struggle.

The Executive Committee will not indulge in conjectures as to the character of the events likely to spring out of a state of things such as they have briefly described; but no Anti-state-churchman can, they think, be otherwise than deeply moved at the concurrence of so many providential circumstances pointing in the same direction, and presenting such unlooked-for opportunities for instilling sound principles into the awakening minds of an entire community. Never during recent times has the spirit of discontent within the Establishment been stronger or more general, and never has such emphatic testimony been borne to the truth of those statements, and the soundness of those reasonings, which give to Nonconformity its distinctive character, and have exposed its adherents to persevering obloquy. The great business of this Association should now be to point out to the despairing or inquiring members of that Church a more excellent way—to lay open to them, and especially to the laity, the fundamental sources of the evils they deplore; and to induce the people at large to lay the axe at the root of ecclesiastical commotion and dissension, by insisting on nothing short of the entire abandonment of all legislative projects for the maintenance of religion.

The importance of this duty is increased by the obvious proximity of a general Parliamentary election, when, under the influence of strongly exciting causes, many of the possessors of the franchise will be likely to break away from prescriptive political ties, and may be disposed to view with favour principles to which they have hitherto turned a deaf ear. Added to this, the franchise itself will, in all probability, ere long be considerably extended, and seeing that for some time to come public attention will be largely engaged by ecclesiastical questions, the necessity becomes urgent for unwonted earnestness in imparting sound instruction to the people, and for calm but resolute preparedness for whatever events God may be storing up in his providence as the future blessings or afflictions of his world. There is nothing in the character of the times to justify relaxed vigilance, while, on the other hand, with such encouragements to hope and to patience, we can with cheerfulness

"Learn to labour and to wait."

After the cheering with which the Report was received had subsided, Mr. EDWARDS read the

#### TREASURER'S REPORT.

CASH RECEIVED.		£	s.	d.
Conference:—				
Donations.....		374	10	1
General:—				
Cash in hand, May 1st, 1850 .....	51	15	0	
Subscriptions and Donations .....	1,707	4	7	
Books sold.....	83	16	11	
		1,842	15	11
Publication Fund:—				
Donations (paid) .....	568	15	0	
Publications sold.....	25	0	11	
		593	15	11
		£2,811	1	11

#### CASH PAID.

Conference:—				
Hire of rooms and expenses of Soirée .....	74	7	0	
Advertising .....	74	14	8	
Newspapers (with reports of proceedings) .....	61	15	0	
Printing Report, &c.....	77	0	6	
Stationery.....	5	2	0	
Postage, Messengers, &c.....	41	6	8	
		333	15	0
General:—				
Public meetings and lectures .....	510	7	2	
Travelling expenses .....	220	13	0	
Advertising .....	74	8	4	
Printing and binding.....	81	0	6	
Rent, coals, and cleaning.....	90	15	1	
Stationery.....	67	16	0	
Salaries .....	681	19	2	
Postage, carriage, &c.....	12	9	10	
Local committees' expenses.....	52	9	5	
Reporting, Parliamentary papers, and sundries .....	22	10	0	
		1,814	8	7
May 6th, 1851. Cash at Bankers' .....		69	1	7
		£2,811	1	11
Publication Fund:—				
Advertising .....	28	13	6	
Editorship .....	64	17	2	
Copyright .....	54	2	0	
Paper and stationery .....	73	9	3	
Printing .....	30	0	0	
Parliamentary papers, postage, and carriage .....	26	7	3	
Salary .....	25	0	0	
		302	9	2
May 6th, 1851. Cash at Bankers' .....		291	6	9
		£2,811	1	11

We, the undersigned, have examined the above account, and have found it correct.

6th May, 1851.

ROBERT BESLEY, } Auditors.  
S. MORLEY, }

Mr. ROBINSON, of Bristol, moved the first resolution:—

1. That the Report now read be received and adopted, and that it be printed and circulated under the direction of the Executive Committee.

The Rev. I. V. MUMFORD, of London, seconded the resolution. Referring to the census, he said it was widely understood that the registration of churches and chapels was undertaken not by the authority of Government, but by a gentleman in the Registrar's office—Mr. Mann—who, himself a Dissenter, wished to gain for all sects the advantage of the information in question.

Mr. MIALI said that the Act of Parliament for taking the census contained a clause authorizing the Secretary of State to collect information on such and such points, and on other particulars not specified. It was true that Mr. Mann, the Under-Secretary, was a Dissenter; but Colonel Grahame, the Secretary, was also very desirous to procure religious and educational statistics, and Mr. Mann simply drew up plans by which the information could be collected in a matter not objectionable or inquisitorial.

Mr. MUMFORD went on to express his great satisfaction, from personal knowledge, with the premises secured at 41, Ludgate-hill.

The resolution having been carried unanimously, Mr. CHARLES JONES (London), moved, and the Rev. S. GREEN (London), seconded a resolution approving the election of the Rev. H. Richard and the Rev. Jerome Clapp to the Executive Committee.

The Rev. J. STENT, of Hastings, moved:—

That this Council express their approval of the steps taken by the Executive Committee in opposition to those clauses of the Metropolitan Interments Bill having an ecclesiastical bearing—that, in common with the Committee, they regard these portions of the measure, now, unhappily, passed into law, as "offensive, partial, and inequitable"—that regarding them as likely, in their practical working, to supplement the system of the Church Establishment in this country, they hold them to be additional reasons for prosecuting the main design of this Association, with all possible vigour—and that they recommend to their friends in the provinces the utmost vigilance and determination to prevent the extension of them to other populous places in the United Kingdom.

The act alluded to illustrated the perfect harmony pervading the action of the State-church—never overlooking an opportunity of tightening or extending its grasp upon the entire population. The Interments Act was correctly described as a supplementary establishment—the recent address to the Queen on church extension was another attempt to supplement the Establishment—by and by, the supplement would be larger than the volume itself [laughter]. We should keep an eye upon these supplementary movements; and might turn them to our purpose by making them the topics of lectures, resolutions, and tracts.

The Rev. W. BROCK (London), briefly seconded the resolution.

Mr. EDWARD SWAINE (London), rose to bring forward a too familiar subject, the *Regium Donum*:—

That the Council regard with much pleasure the division on the *Regium Donum* in the House of Commons last session, as affording some hope of the approaching extinction of that objectionable grant—that they hereby tender their sincerest thanks to C. Lushington, Esq., M.P., for moving its discontinuance, and also to those members who voted with him—and, persisting in repudiating the grant as bad in principle, as well as offensive to the great majority of Protestant Dissenters, they earnestly hope that the attempt to abolish it which will be repeated this session, will be efficiently supported and may prove successful.

There was one view of this matter which he thought had not been sufficiently pressed. He gave Lord John Russell credit for an integrity and fine sense of honour, which would not allow him, if he really knew it, to be a party to dishonourable conduct in others. He had repeatedly admitted that the *Regium Donum* is a grant of public money, and was aware that it is repudiated by all bodies of Dissenters. If it were pressed upon him that the recipients of the grant were doing a dishonourable thing in bringing a reproach on their profession and their brethren, he could scarcely resist the representation.

Rev. J. J. BROWN (Reading), seconded the resolution.

The SECRETARY informed the Council, that the three annual divisions stood thus—in 1848, the num-

bers were 60 to 28; in 1849, 52 to 33; and in 1850, 147 to 72.

Mr. CHARLES JONES (London), urged provincial members of the Council to influence their representatives against the grant; to which the Rev. S. GREEN added the suggestion, that the members of ministerial associations should bring it before their respective bodies every year—and transmit copies of the resolutions on the subject to the office of this Association and to the Government.

The Rev. J. KENNEDY moved:—

That the Council view with lively satisfaction the proceedings of the Executive Committee to increase the influence of the Association by means of a wide extension of their publication department—that, in their judgment, these proceedings are legitimate, wise, and well adapted to promote the society's object—and that they recognise it as their duty to exert themselves in their respective neighbourhoods to secure as large a circulation as possible for the literary works issued under the auspices of the Committee.

Some gentlemen, he said, who objected to the ordinary methods of agitation, would approve of this scheme. The danger was, in such cases, that one-sided books would be produced, but he hoped and believed that would be avoided—that the works designed to counteract the prejudices of Churchmen, would not pander to the prejudices of Dissenters [hear, hear]. A fair and generous spirit pervading their publications would commend them far beyond the bounds of the Association. Their general acceptance would be evinced by a circulation large enough to repay the capital provided to start the project.

The Rev. J. CURWEN (London), seconded the resolution. He regarded the great necessity for such publications as these, as the only justification of the scheme—as establishing, indeed, an exceptional case. He might be allowed, however, to warn the Committee that they were treading on delicate, and it might be dangerous ground, in becoming publishers [hear, hear]. The danger was that this department would become a vested interest; and that though at first they might put out first rate books, their works might degenerate to second or third-rate, and yet prevent the circulation of really better books produced by private enterprise. At the outset, it would be an injury to the cause if their books were not the very best of the sort.

Mr. MIALI, on behalf of the committee, thanked Mr. Curwen for an important caution delicately conveyed. They rested the justification of the scheme on the fact that this was certainly an exceptional case. It was so in many respects. Publishers, who in general legitimately aimed at adapting their stock to the public taste, and who were distinguished for anything but illiberality, shrunk from putting forth anything on this question that we could sanction. The difficulties in our way must be either succumbed to, or encountered by some decided means. Many advertising media, and other ordinary channels of communication were closed to us—even the Catalogue of the Great Exhibition; though the commissioners had managed that enterprise wisely and well, they felt it right, in this instance, to truckle to the Church. A considerable degree of objection was anticipated, from members of the Council, and of the Association generally, to our becoming what is called a publishing society; but the subject had been, if not actually before the Executive Committee, floating in the minds of some of them, and occasionally mentioned, almost from the commencement of the society; and the question had come to this, whether we should not publish at all, or should take the publishing entirely into our own hands. As to its becoming a vested interest, we have only a vested interest in abandoning the department as soon as possible [laughter]—exposing the committee, as it does, to a great deal of anxiety, labour, and criticism. I wish it to go forth to our friends that the creation of a permanent interest in this scheme is not at all contemplated—that as soon as a better article is furnished to the public by the trade than is now done, we shall be content—that the publication project is simply one of the means employed to advance our great end [hear, hear].

Rev. J. DREW (Newbury), Rev. T. DAVIES (Lambeth), Rev. R. MACBETH (Darlington), and other members, offered some practical suggestions of a detailed character.

The resolution was then carried.

Rev. W. G. BARRETT (Royston), moved:—

That the resolutions passed by the Legislature of Canada for the appropriation of the "Clergy Reserves" to secular purposes, and the consent of her Majesty's Government to recommend the passing of an Act by the Imperial Parliament to ratify them, are regarded by this Council with feelings of devout gratitude to God—and, viewed in connexion with the known sentiments of other British colonies on the subject of the connexion of Church and State, afford much ground for encouragement, and excite hopes that the evil which it is the aim of this Association to extinguish has already reached its limits, and that its future course will be one of retrogression and decay.

He said that, in the colony of British Guiana, there was a loud echo to the voice from Canada. The Legislature of Guiana consisted of two bodies—one elective, the other non-elective; and their financial condition had become very embarrassed. Under these circumstances, the Elective Council had reduced by one-third the annual allowances for ecclesiastical purposes; they had saved £13,000 a-year from the salaries of Episcopal, Roman Catholic, Lutheran, and other clergymen.

Mr. MIALI, in seconding the motion, read a letter from the editor of a Canadian paper, which was received with frequent applause. He intimated that it would appear in the next number of the *Nonconformist*; and on the motion of Mr. BURNET, copies were ordered to be sent to several members of the Government, and some of the members of the House of Commons.

Mr. BONTOMS (Hemel Hempstead), moved the next resolution:—

That the probability of a general election taking place within the ensuing year, induces this Council to express their

earnest hope that such of the electors as embrace and attach importance to Anti-state-church principles, will deem it incumbent on them to be prepared for that event, and to take such steps as in their various localities and circumstances they may, in their honest judgment, deem best adapted to give a constitutional expression to their desire for the peaceful but early separation of the Church from the State.

He said that our progress was measured by our appearance on the hustings and at the poll; and though other questions of great importance were before the public, this also should have prominence. There were many large constituencies which could easily return Anti-state-church members if they were provided with well-selected public men; and the chances of success would be great in some smaller constituencies. In the corrupt or agricultural boroughs little could be done; and in the counties it was impossible to obtain a profession of our distinctive principle from candidates, without sacrificing other principles which we also held dear. At the ensuing general election much was to be feared from the tenant-farmers. The cause of religious liberty did not owe much to those of that class who were Dissenters; and it was to be apprehended that they would, on the occasion in prospect, altogether forget their religious principles for what they regarded as a question affecting their material interests. It was very important that their pastors, and others who had influence with them, should urge them to remember the paramount claims upon them of their professed principles.

The Rev. W. UFTON, of St. Albans, seconded the motion.

Mr. P. B. LANGLEY said that he had closely observed the state of opinion in parts of the country in relation to this subject; and was persuaded that Nonconformist representatives might be secured in many instances at little effort and expense. In a cathedral town, which had hitherto returned two conservatives, he was put in communication with a gentleman who stated his readiness to contest the borough on Anti-state-church principles, and provide £500 for the expenses. In a town in the north a highly popular magistrate gave him the same assurance.

Rev. JOSEPH FLETCHER (of Christchurch), reminded the Council of the highly important effect produced by the resolution come to previous to the last general election, and believed the friends in the country were now looking for a similar note of preparation.

Mr. MIALI called attention to the particular circumstances under which that election occurred. The Maynooth Endowment Act and the Minutes of Council had created a feeling which the creation of four new bishops at the close of the last session further inflamed. It was felt then that as no great political principles were at stake, our friends should be urged either to record our principle by their votes or to stand aloof. Now, through the faithlessness of the Whigs and the corruption of constituencies, we had to fight the battle of free-trade over again. It is a serious question, therefore, whether we should call upon our friends to adhere to their distinctive principle even to the sacrifice of every other, or be content with earnestly recommending them to give the prominence which their conscience may award as due to that principle.

Mr. FLETCHER would urge, with some diffidence, that the same reasons which influenced us in 1847, held good now. He believed there was no more danger of the overthrow of free-trade, than of the putting back of the sun. If some decided course was not put forth by the Council, friends in the country would say a prudential spirit had entered into it, and they would do nothing. He was for adopting some such resolution as that which was acted on at the last election, when, if not many Anti-state-churchmen were returned, some Whigs of great note were thrown out, and an effect produced which was felt to this day.

Mr. STENT was also in favour of that course. It would show that the spirit of the Association had not lost any of its point and force with the lapse of time; and the very fact of its repetition would give it additional power.

Mr. BURNET suggested that the resolution of 1848 be embodied in that now proposed by the committee. If public men knew that we Dissenters had in reserve any principles which we loved more than our Anti-state-churchism, they would represent them as in great danger, dress them up as if just ready for the bonfire [laughter], and while we were hesitating, gain our votes. At the last election, people told him he lost his vote—but no, he kept it [laughter]. He should have lost it if he had given it to the candidate who asked for it, so he kept it for a better man. If they did not know we had tied ourselves to our principle, they would run us first into one corner and then into another—play with us as an angler does with a fish, till he has so weakened it that it cannot break his line. Did anybody suppose that any Government could so put back the tide of time, as to restore the old restrictions on trade? It was expecting the heavens to come down—and let us do justice though the heavens did come down [cheers]. Until we let the public and statesmen know that we have no principle in reserve, and no object dearer than this, we shall never succeed. While the Ministers are playing a political polka, dancing in and out, let us bring forward a resolution strong and bold [cheers].

Mr. FLETCHER proposed, as a formal amendment, Mr. Burnet's suggestion.

Mr. MIALI said the original draft of the resolution was substantially what was now proposed as an amendment. The committee did not shrink from taking the most forward movement, but only from pressing it upon their friends.

Dr. LEE (Aylesbury) suggested that the Association should put out a list of questions to candidates—which excited much laughter and applause.

Mr. ROBINSON explained, that at Bristol they hoped to return a second Parliamentary reformer with Mr. Berkeley, but could not return an Anti-state-churchman. Were they to abstain from voting when the extension of the suffrage would be a leading question? [hear, hear.]

Mr. BOND (Cambridge) said, that in that town they were preparing to bring in a Nonconformist, with the aid of the friends of the present Liberal member Mr. Adair.

Mr. CLARK and Mr. CRELLIN (London) urged, from their experience, the impolicy of binding themselves and friends by what was tantamount to a pledge. Mr. NUNNELLY (Harborough), Rev. R. MACBETH (Darlington), Rev. A. C. WRIGHT (Melbourne), Rev. J. WAITE (Hereford), Mr. BAKER (Andover), and Rev. W. GRIFFITHS (Derby), took part in the discussion.

Mr. MIALI urged the paramount importance, that whatever course was recommended should be agreed to unanimously.

Mr. FLETCHER, concurring in that view, withdrew his amendment, Mr. BURNET assenting, though he could not repress his fear that a sad mistake was made.

Mr. STENT then proposed, with the view of strengthening the resolution, to embody in it part of that of 1847, to which all agreed; and, ultimately, the resolution was adopted thus:—

That the probability of a general election within the ensuing year, induces this Council to express their earnest hope that such of the electors as embrace and attach importance to Anti-state-church principles will deem it incumbent on them to be prepared for that event; and they solemnly recommend to them the duty of employing the franchise entrusted to them by Divine Providence in vindication of those principles which constitute the sole basis of religious freedom and equality.

Mr. FLETCHER moved, the Rev. F. NELLER (London), seconded, and it was resolved, without debate:—

That a retrospect of the striking ecclesiastical events of the past year, clearly proves the necessity of continuing and increasing the labours of this Association, inculcates the importance of diffusing a knowledge of sound principles at a moment when public attention is strongly attracted towards questions involving the relation of the Church to the State, affords ground for confidence that God in his providence is effectually preparing the way for the future, and, it is hoped, not distant realisation in this country of the object contemplated by the British Anti-state-church Association.

Mr. W. BAINES (Leicester), moved—

That a select committee of the House of Commons having been appointed to "consider the law of Church-rates, and the difference of practice which exists in various parts of the country, in the assessment and levy of such rates," and the Council believing that such inquiry may elicit much serviceable information, deem it desirable that the Executive Committee should assist in obtaining suitable evidence. That the Council avail themselves of the opportunity of declaring their conviction that the question of Church-rates can be equitably settled in no other way, than by the entire abolition of the impost.

He urged upon the members of the Council the importance of getting up evidence in their respective localities to lay before the committee. One of the members for Leicester was on the committee; the other would be examined before it; and the friends were prepared to assist them with information.

Mr. PIPER, of Witham, seconded the resolution.

Dr. HUTTON moved, and Mr. EDWARDS seconded, a vote of thanks to the Chairman, which was acknowledged, and the meeting terminated towards 4 o'clock.

The members of the Council afterwards dined together, under the presidency of the Treasurer, when speeches were delivered by Messrs. Burnet, Hall (Brentwood), Square (Plymouth), Carvell Williams, Brown (Reading), Butler, Ellington, Kingsley, and other gentlemen. The proceedings were of a very lively and agreeable character.

#### ANNUAL PUBLIC MEETING.

The seventh annual public meeting of the Association was held last evening at Finsbury Chapel, which was crowded in every part by a respectable and enthusiastic audience. The chair was announced to be taken, at half-past six, by Charles Gilpin, Esq.; who, at the time specified, appeared on the platform—which has been very conveniently reconstructed—and was received, with much applause. Among the crowd of gentlemen around him we observed the following:—The Rev. Henry Richard, Rev. George Rose, William Edwards, Esq., Edward Miall, Esq., John Harrison, Esq. (of the *Wesleyan Times*), Rev. J. Burnet, Dr. Fletcher, Rev. W. Griffiths (Derby), Rev. J. Fletcher (Christchurch), Rev. J. Rothery, Rev. R. Hamilton, Rev. J. H. Hinton, J. F. Bontems, Esq. (Hemel Hempstead), George Simmons, Esq., William Baines, Esq. (Leicester), Rev. J. J. Brown (Reading), Rev. W. Collings (Kingston), J. E. Square, Esq. (Plymouth), E. R. Robinson, Esq. (Bristol), T. G. Grundy, Esq. (Northampton), and J. Nunneley, Esq., (Market Harborough), Chas. Jones, Esq., Ebenezer, Clarke, Esq., J. M. Webb, Esq., Rev. F. Neller, Rev. W. Miall, Rev. W. Etheridge (Bolton), Rev. W. P. Williams, J. Carvell Williams, Esq., W. Sisson, Esq. (Hull), Dr. Schuloff, Stafford Allen, Esq., John Kingsley, Esq., Rev. J. S. Hall (Brentwood), J. F. Butler, Esq., of Childerditch Hall, Rev. J. Morison (Romford), Rev. F. Trestrail, Rev. A. Jones, E. B. Underhill, Esq., S. Grundy, Esq., Luton, Rev. J. Waddington, Rev. W. Yonge (Brentford), Rev. T. Thoresby, Rev. H. Clark (Monmouth), Rev. J. J. Waite (Hereford), Thomas Beggs, Esq., Rev. B. Parsons (Ebley), H. R. Ellington, Esq.

The CHAIRMAN, in opening the proceedings, said:—With the platform that I see around me, and the programme of proceedings that I have before me, I feel that it would ill become me to take up much of your time in preliminary observations. At the same time I feel inclined to express what I most surely feel, that there never was a time in which I felt so strongly the necessity of such an Association as the

Anti-state-church Association, as I do at the present time [hear, hear]. The events of the last twelve months have convinced me, and, I have no doubt, have convinced many others, that we have most of us yet much to learn on the great questions of civil and religious liberty; and I rejoice to know that every onward step of this Association towards its particular object—that of the severance of the Church from the State, of things secular from things sacred, of things civil from things ecclesiastical—is a step in the right direction, for educating the people of England, for giving them a wholesome distaste for anything like ecclesiastical usurpation and oppression [cheers]. I will not detain you by any expressions of regret that an individual more prominent than myself does not occupy my present position. I am not sure whether this Association may not calculate ere long upon having a Church dignitary—a bishop for instance—to occupy the chair [laughter]. It sounds very strange, and yet there is a bishop—Henry of Exeter—to whom, if I mistake not, this Association has more than once expressed its obligation [hear]; who, however correct the honourable member for Manchester may be when he says that he "sees mischief in the man's face," yet has the sense to see that a Christian man, acknowledging a temporal and a spiritual head of the Church, or two heads of the Church, may be and must be at times placed in the position of a divided allegiance, and he must deny allegiance to the one or to the other. Now the Bishop of Exeter, as you all know, has recently been making a great stir among the bishops; he has been striking out in all directions, but principally and most hardly against the primate himself. I hold in my hand an extract from a letter of the bishop's, giving his opinion of the present state of the Church of England, the dominant sect; and I beg you to recollect, whilst I read it, that it is not my sketch, but the bishop's:—

The country, agitated from one extremity to another by religious differences; all confidence in the rulers of the Church shaken; individual clergymen and laymen flying from the communion of such a church by reason of the paralysis under which it seems to them to be dragging on a worthless and lifeless existence; a widely-extended suspicion that many more—some, it may be, of our very best, most learned, most attached brethren will soon follow.

He goes on to propose his own particular remedy for these things. Again I say, this is the bishop's own description of the state of things in the Church of England; and yet this is the Establishment which you and I are made to maintain, for the protection of Protestantism and the defence of true religion! I have before me an extended and most interesting report of the proceedings of this Association during the past year, and one most gratifying in the indications it affords of the progress of our principles. It seems to me that the one watchword which it is important especially for us at the present time to pass from one to another, and to feel the force of ourselves, is to keep to our principles [hear, hear]. Let us dare to follow them out. Let us not make exceptional cases to their operation, or be induced, by any supposed danger or difficulty, to give up for a moment our confidence in the power of truth. If we have not sufficiently tested our principles, if we have not sufficiently examined and proved them, then by all means let us do so; but if we have examined and tested them, as I trust all have who take part in this Association, then, in the name of common honesty and manliness, let us stick to them, and follow them out to their legitimate results; let us defend, upon all occasions, the rights of our brethren to the exercise of their spiritual faith; let us declare practically our professed belief in the one Head of the Christian Church; let us carry out our conviction that in the domains of conscience neither crown, nor mitre, nor tiara, has any right to enter; let us emphatically declare and act upon the feeling that the rightful object of man's worship, and the rightful owner of the obedience of the human soul, is God, and God alone [loud applause]. The Chairman concluded by calling upon the

Rev. H. RICHARD, who moved the following resolution:—

1. That this assembly reiterates the expression of a deep conviction that Parliamentary enactments are not fitting instruments for the advancement of Divine truth, and that both the history of Church Establishments and the successful working of the Voluntary principle enforce the duty of abandoning all legislation professedly designed for the religious welfare of the community.

He was happy to appear for the first time on the platform of the Anti-state-church Association, and to give his full and earnest adhesion, not only to the principle which the society embodied, but to the propriety and the urgent necessity of seeking to realize that principle by means of some positive organization. There never was a time when the Anti-state-church Association was more needed than the present, nor a time when its friends should muster under its banners more earnestly and unanimously, so as to enable it to give clear testimony in favour of the principle upon which it was based—namely, the abjuration of the right of the civil power to interfere either in the defence of religious truth, or the suppression of religious error [hear, hear]. The resolution contained a truism which it was difficult to illustrate. Two ideas were brought into juxtaposition—Divine truth and acts of Parliament—which were utterly and hopelessly incompatible; and that system must be a monstrous anomaly which would attempt to combine in one amalgam things that were so perfectly distinct. Divine truth was a celestial emanation from God; acts of Parliament were the clumsy contrivances of statesmen and lawyers—the bungling attempts of human wisdom to embody itself in the form of law. The two things, in their origin, nature, and agencies, were as far removed as the heavens from earth.

A great modern writer had said that Christianity had no difficulty to contend with in the presence of the infidel so great as those which arise from her own doings. The most serious wounds inflicted on religion were from weapons drawn from her own arsenal. How many of the circumstances which we deeply bewailed in the history of Christianity—how many of the errors that beclouded its glory—how many of the immoralities that stained its name—how much of that tyranny and corruption which made every Christian blush to think of, was attributable to the alliance between the Church and State! [hear, hear.] To the same cause was owing all the mischief that had been done to human liberty. It might have been hoped that Christianity, whose essential principle was to smite with indignation the hand of the oppressor, would have been spared the indignity of being made a minion to earthly despots; but the priest, to purchase the protection of the throne, had forgotten his high mission as the assertor of human liberty and equality in the presence of God and man. Many were now recalling the atrocities perpetrated by the Church; and he did not wish them to be forgotten; but they should be regarded in their proper light. They were committed, as he would fully admit, by a corrupt Church, but it was by a corrupt Church in alliance with the State [hear, hear]. Let Protestants remember what another church did, if not in such a wholesale manner, yet from precisely the same principle of persecution—what the same Church did in the times of the Tudors and the Stuarts [hear, hear]; and let them remember, that the man who went into the house of the Chairman to seize his tables, and chairs, and silver spoons, to support a church from which he conscientiously dissented, performed an act the same in principle as the man who, three centuries ago, led a Christian confessor to the stake. Both were occasioned by the necessity and nature of a persecuting institution. But they were asked, "Why are you so discontented and turbulent? Leave the Church alone, and she will leave you alone." Now, even if they believed it was their duty patiently to acquiesce in the things that are, and if they thought that everything that did not immediately and inconveniently press upon themselves should be winked at, this union of Church and State would not permit them to be quiet; it met them in all directions, thrusting itself offensively in their way, and fettering their civil liberties, so that they were bound to put themselves in antagonism against it [cheers]. From his cradle to his grave man was perpetually haunted by the Church. The Church had spread a web to cover the man's whole life [cheers]. Nonconformists were often told that they were turning aside from their work as Christians, which should be to spread the gospel. He would reply, that there was no man who entered upon the performance of any work of Christian benevolence in the country who would not, sooner or later, find the institution of Church and State in his way. Let them go to the bye-ways and corners of the country, to small towns and villages [hear], and see the working of the system there, where the humble home missionary was pursuing his work of self-denial and love, under sneers and scorn, and against impediments put in his way by the squire and the priest [hear, hear]. The peace cause, in which he was deeply interested, had a powerful antagonist in the Establishment, whose root had become inextricably intertwined with that of war. Some friends of the peace movement, after recently canvassing a town to ascertain the sentiments of the inhabitants on the subject, stated that there were three classes who manifested the greatest hostility to it—the lawyers, the publicans, and the clergy [laughter and cheers]. He would now allude—and he must do so very gingerly and cautiously—to the question of "Papal aggression." Nonconformists had been charged with being indifferent to the doctrines in dispute between Protestants and Catholics; but the charge was an unjust one. He believed that no greater calamity could befall the country than the ascendancy of the Roman Catholic religion; but he had been taught that, in defending his Protestantism against Popery or infidelity the weapons of his warfare were not carnal [cheers]. An act of Parliament was as much a carnal weapon as a sword; and he (Mr. Richard) would not wield the one any more than the other, as a means of defending religious truth or suppressing religious error. But whatever alarm was excited it was now allayed. All earnest Protestants were thanking God and Lord John Russell for the bill that was introduced that was to save Protestantism, a bill with a preamble and one clause [laughter]. He should, indeed, despair if he thought that the Protestantism of the country depended upon the carrying of that contemptible bill [hear]. As honest Protestant Dissenters, let them hold the truth that God had given them, and with it combat any form of error to which it may find itself opposed; for God's truth was a sufficient weapon, and would in the end win the day [loud applause].

The Rev. JOHN BUNNET, in seconding the resolution, said:—I am greatly pleased to see so large an assembly met together, and a platform so well filled; for everything seems to say that the Voluntary system has advanced, is advancing, and shall advance [applause]. The resolution prefers voluntary teaching to legislative intermeddling, which does not teach at all. Now, first let us look at England. What is England that its noble sons should be selected by parliamentary legislation as the objects of their care? Are they to be regarded as little children endeavouring to walk, whose nurses hold them by the clothes lest they fall down and do themselves an injury? Are they really incapable of taking care of themselves? Why, what do they do for the Le-

gislation itself? It is the industry of the people over which that Legislature sits and debates; it is the taxation of the people that constitutes its budget; the very palace of the Legislature is but the fruit of the industry, the intellect, and the contribution of the people. And who raised the Crystal Palace? Did the Ministry or the Parliament? No, it belongs not to them. What great and signal display of industrial gatherings and national assemblages comes from the voluntary effort of the English people [loud applause]. The despised Voluntary system of England has lifted this standard of the result of its efforts to the admiring wonder of all the nations of the earth. I wish we could have spoken a little in the Crystal Palace the other day, to ask the Archbishop of Canterbury, who built it—to ask the Queen who doubts the Voluntary principle now—to ask Prince Albert who carried out his fine thought but the Voluntaries. Despise them no more, my lord Archbishop! think highly of them, may it please your Majesty! reflect upon their principles and their doings, illustrious Prince! You will find that this Glass Palace has given you an insight [laughter] into the Voluntary principle that you never had before. If the coercive principle had undertaken such a task, it would have destroyed all the pleasure arising out of it [hear]. Now let us look for a moment at the nature of governments. What are they? They are nothing more than water-lilies cast up by the stream of the people. They look very beautiful and very well when they are in high office; but take away the stream that sustains them, and you find them becoming such withered, dry things that they are ashamed of their position, fling up their commission, and retire. Government, then, is merely the creature of the people. I am not going to reflect upon the power of the Crown. I am a loyal subject, and a royalist moreover; I am not a Republican, and never was, and I think I never shall be [cheers]; but if I look at the Government of the day as the servants of the Crown, I find that Government to be the creature of the people. We make them; and we have met together to-night to prevent their making us [laughter]. We would rather make ourselves. We would rather educate ourselves than be educated by the Government. When we look at the Government as the creature of the people, and at the people of England as contributors to the strength and power of the Government, and then at the Church of England, we ask what *outré* kind of creature is this? It is not the Crown—we acknowledge the authority of the Crown; it is not the Lords nor the Commons—we acknowledge their authority; it is not the Executive of the land, consisting of judges, mayors, sheriffs, and so on—we acknowledge and we support all these; but it is a creature that comes creeping in between them all, and yet, seemingly, does not belong to any one of them, but is, nevertheless, acknowledged, and, in some degree, supported by them all. It is a creature that feels such a want of confidence in its own strength, that it cannot afford to think of paying its own expenses [laughter]. It is not like the Government, that tells us what measures it intends to adopt, and asks for support; but it calls upon the Executive to compel the public to sustain it; and if it cannot live by a majority, it will tell you at once that it has a right to demand support even of a minority [hear]. It mocks us with an invitation to assemble in vestry, and tells us if we do not give it a majority of votes, it will call upon us to pay on the strength of the minority. There is nothing like this in the House of Commons, or in the House of Lords, or among our judges: it belongs only to this sly, waddling creature; and if it lets itself down in this way, why should we not say, "then keep it down?" Why acknowledge an institution that adopts such unconstitutional modes for its existence? I have spoken of the people of England and the Government of England; I have now to ask, what is the Anti-state-church Association? Why, it is an institution that rises, like the Crystal Palace, by the voluntary contributions of the people. That great enterprise speaks to America, to Asia, to Africa, and to Europe, saying to them in the language of Russia, of Holland, of Germany, of France, of the Cape, of Hindoostan, of Persia, "Come and help us;" and they all come, and congregate under one roof. Now, the Anti-state-church Association takes precisely the same means. It invites all nations into fellowship with it, and it promises to provide them with a common roof, not in England only, but in every country under heaven, in which all may assemble according to their own views and sentiments, and there contribute the weight of their common fellowship to the advancement of their common Christianity [cheers]. What is Christianity itself? We have heard of jewels, and the diamonds in our Crystal Palace; individuals have flocked to see the splendid indications of the beauties both of nature and of art in their various departments; but exists there a gem within the walls of that building that can for a single moment be compared to that jewel which the Anti-state-church Association is anxious to uncase that it may sparkle among all the nations of the earth, — I mean, the jewel of Christianity itself? [applause.] Has Christianity no power? Is it that colourless, dull, heavy, inanimate thing that can only walk abroad in the trammels of legislation? Can it not stand without an act of Parliament? Look to its past history, and see what it has done in the days that have gone by! Look at its struggling for three centuries with the giant grasp of persecuting imperial Rome! and it still continues to unfold its petals and display its flowers. Will any one tell me that a system so morally mighty requires the aid of human legislation? Will any one tell me that a system thus unconquerably strong in its spiritual power is unsafe

without the upholding hand of Lord John Russell? Will any one tell me that unless Imperial Parliament can give its strength to a system that thus raised its standard amid the battle and the breeze for three hundred years, until at last the Roman eagle cowered under its superior power and yielded to its diffusion, must have Mr. Gilpin's table and chairs and pictures to support it? To go into his shop or his house, and take away his chairs and his books for the support and the glory of Christianity, appears to me to be giving to Christianity, in the estimation of scoffing infidels, a deathblow from which it cannot recover. Just let it grow without a legislative mould, and you will find it put forth new proportions and vigour, hitherto unknown during the last 1,500 years; you will find it going back to its pristine power and glory; you will find it looking askance upon every attempt of the legislature to sustain it, until the legislature at last, abashed by the look of its powerful reproof, will say to Christianity, "We bid you go free, because we can hold you no longer" [loud cheers].

JOHN HARRISON, Esq., who was introduced as well known in connexion with the Wesleyan body, supported the resolution, in the sentiments of which he most fully concurred. He would confine himself to illustrating the efficacy of the Voluntary system among that body of Christians with which he had been connected for a number of years, until forcibly disconnected by an act of ecclesiastical oppression. Perhaps no branch of the Protestant Church in this country had attested the power of the Voluntary principle more than the Methodist Church, and no Church, perhaps, had felt more of the evil of abandoning that principle. It was a fact that a certain party in the Wesleyan Conference were most anxious to gain support from the Government; they had secured help to a certain extent, but, at the same time, they had damaged the influence of Methodism, and made it a byword amongst the people. Government wealth, Government patronage, Government influence, had been sought by men who ought to have preserved Methodism as a Voluntary system; and in proportion as they had sought that, had Methodism lost its aggressive character and influence upon the masses of this country. He could not speak, because he could not think, too highly of the principles of this Association, and of the position it occupied; and he had very warm anticipations of what its future work would be; but he could not look upon it without considering that it was likely very speedily to have a noble band of coadjutors where it least expected to find them—in the Methodist body. Methodists had had their eyes opened lately; they had seen what the men who ruled them were made of; they had seen that Toryism was alike everywhere, whether in the Church or out of it [applause]; they had found that Methodist preachers aiming at power were no better than Henry of Exeter; and they were determined to put down despotism in their own body. When that was done, led it not be thought they would rest; they would be used to the work, and would give their help to put down all other kinds of ecclesiastical despotism throughout the land [loud applause]. He anticipated much advantage to the civil and religious liberties of this country from the fact that the Methodist body was now agitated in reference to its own liberties. Perhaps no section of the Protestant Church exercised so large an amount of lay influence upon the instruction of the people; and he was sure that 15,000 local preachers going Sunday after Sunday into the towns and villages to preach the gospel, and who, as he was convinced, were becoming influenced, with the principles of this Association, would be no mean army to contend against the 16,000 ministers of the Establishment [applause]. Some Methodist preachers had of late become exceedingly fond of going to Government and to courts of law. He was exceedingly glad they had; they would get enough of it now. They had got it into their heads that chapels spread over the country, and valued at the amount of three millions of money, were theirs, and that the debts upon them,—some two millions, belonged to the people [laughter]; that the people must pay the debts, and they would have the property free from liabilities. They had got into the Vice-Chancellor's court as a beginning, and had occupied it four days with a case; and this morning Lord Cranworth had given his decision right in the teeth of the Conference [enthusiastic cheering]. He had ruled, in the first instance, that the Wesleyan Conference would not be allowed in this country to overrule the rights of mortgages [prolonged cheering]; and he had ruled, in the second place, that every trustee of a Wesleyan chapel who had been expelled by the preachers at the bidding of the Wesleyan Conference had been illegally and unrighteously expelled [continued cheering]. He argued from this decision, not merely that the Conference would be cowed, but that the reformers would be stimulated; and that they would go forward more vigorously than ever. They had been terrified at the Conference's love of law; but they would be very apt to rejoice at its getting into its meshes, and getting well thrashed for its pains [applause]. This Association, he repeated, had his warmest sympathy; and whenever he had a little time to spare from the movement in which he was engaged, he should be very happy to give it all the help in his power. In the mean time he wished it God speed [applause].

The resolution was then put to the meeting, and (with one dissentient only) carried by acclamation.

The Rev. JOHN HOWARD HINTON moved the following resolution:—

That a retrospect of the striking ecclesiastical events of the past year, by which public attention has been strongly attracted towards questions involving the relation of the Church to the State, inculcates the importance of continuing and increasing the labours of this Association, and affords ground for

confidence that God is in his providence effectually preparing the way for the future realization of its great object.

He spoke to the following effect:—

The resolution spoke of the object of this Association as being great; to this he might justly add that it was also good: for as it was not true on the one hand that they were banded together to effect a trifle, so neither was it true on the other that they were associated for the purpose of doing mischief. They found mischief already done; and their object was to provide a remedy. The mischief was, that the religious affairs of men were not placed in the proper hands. Religion was an affair between God and man; nothing could properly be between these two parties but Divine truth, either in a written record or in oral explanation. Let every man who himself was reconciled to God endeavour by persuasion to reconcile his fellows, but nothing more. Yet this was not what we saw around us; the Government interfered, prescribed articles of faith, framed a ritual, appointed and endowed a hierarchy; and in doing so it exercised an unwarranted power, it fell into pernicious mistakes, it surrounded men with improper motives. Religion was no longer an affair between God and man, but between man and the magistrate; the motives by which it was to be decided were no longer drawn from spiritual sources, but from considerations of worldly advantage. This was mischief; great and wide-spread mischief, which loudly called for a remedy; and the remedy was not far to seek, inasmuch as the cause and the origin of the evil were patent. The whole mischief lay in the uncalled for interference of the Government; let the Government return; let them say with a becoming penitence, "We have with good intentions stepped out of our province; we retrace our steps" [applause]. To attain this result was the great and good object of this Association—an object attended with difficulties to which they were by no means insensible. But the resolution said that God in his providence was effectually preparing the way for its realization. Had they then, like Constantine, seen blazing in the sky an enigmatical foreshadowing their victory? They had not; they were no dreamers. Had they seen their ranks so largely augmented by accessions of the wise and good as to make them feel that their victory was near? Again, alas! they had not; they were still the few and the feeble. What then? Their comfort sprang from the aspect of their foe. Ecclesiastical events, as the resolution said, had fixed the public attention upon the relation of the Church to the State, and were filling the State-church with Anti-state-churchmen. What, then, were these events? The first was the constitution of the Romish hierarchy in England. This had been emphatically the apple of discord to the world, and had set all portions of society at strife. It had divided Romanists and Protestants, statesmen and ecclesiastics, Churchmen and Dissenters, and last, but not least surprising, the Anti-state-church Association itself; and if he was not going to say anything on it now, it was not because he had no opinion on the subject, having already printed his opinion long ago, but as a token of respect to those around him who thought differently, and as the expression of his earnest wish for the maintenance of their practical unity. He could afford, then, to throw this illustration overboard, and there still remained enough for his purpose. How manifest it had now become, in the first place, to members of the Church of England that it supplied to them no guarantee for soundness, or even for oneness of doctrine. They saw the doctrine of the efficacy of sacraments to salvation, and that of baptismal regeneration in particular, set forth in such manner that the religious feeling and common-sense of many revolted at it, and it loosened their attachment to the Church. Controversy raged not only among the clergy, but among the hierarchy also; so that we had a suffragan bishop denouncing his metropolitan as a heretic, and repudiating communion with him! In the second place, how evident it was to members of the Church of England that no strength was gained to her by State connexion! All her best friends saw that she was in a diseased and drooping condition, and needed some cheering and invigorating balm. But what could be done? Convene the convocation? Our Queen, God bless her! deemed that rather too perilous an experiment in these days. Let the bishops pronounce their judgment? To what purpose, when their speech is as diverse as if they were at the building of the Tower of Babel? Digest a scheme of Church reform? Rather a ticklish and tedious task just now; and even if it were done, it could have no force unless enacted by Parliament, where it would be exposed to the intolerable interference of Dissenters and Papists. "Well, we must throw off the trammels of the State," say the hierarchy; and one prelate, who might not inappropriately be called Henry the Ninth [laughter], declared that he should, and actually had, without the authority of either Church or State, summoned a synod in his diocese, thus boldly severing his ties of allegiance to both. Observe, in the third place, the terrible and miserable schism by which the Church of England was torn; Puseyism, of stealthy progress, and now of wide spread influence, at length was boldly confronted by another system, which he might venture to call Ashleyism, and they had an address to her Majesty, signed by three hundred thousand members of the Church of England, praying that the Puseyite clergy might be restrained. Her Majesty hands this address to the Archbishop of Canterbury, and he to his suffragan bishops; and they, with this before them, send another address to her Majesty, praying for Church extension to the tune of 600 new parish churches [laughter]. How do Churchmen receive this proposal? With a shout of defiance! Their answer is, "Not yet, my Lords, not yet; first settle the disputes within the Church, and determine what is to be taught in the proposed edifices. Quiet-minded Churchmen now-a-days attached themselves to Dissenting communions. A few days since he had met with two who had joined a Baptist communion for the sake of a little religious tranquillity [laughter]. Having called attention, in the last place, to the singular position into which the whole question of ecclesiasticism is thrown by the various movements of the present period, and the tendency of all these to the establishment of the principles of the Anti-state-church Association, he concluded:—"To use a proverbial phrase, the Church 'wags.' The hour appointed for the launch of that noble ship, which has been so long upon the stocks, is drawing nigh. Let us be up and doing! Pipe all hands to work! Grease her keel thoroughly; knock away the stays; and let go the noble vessel, the national Christianity of England, into

the broad waters of Voluntarism! And now, as many cheers as you please for a safe launch and a successful voyage! [The speaker sat down amidst a hearty and sustained response on the part of the meeting.]

J. ELLIOT SQUARE, Esq. (of Plymouth), seconded the resolution in a few words.

The collection was then made; and it was announced that the Rev. W. Brock would move, and Mr. Edward Miall second, the third and last resolution; but, as Mr. Brock had not arrived,

Mr. EDWARD MIALl rose amidst loud and repeated rounds of applause. He said:—

Ladies and Gentlemen,—I beg to thank you from my heart for the cordial reception you have given me. I will not misinterpret it. I will not suppose that it is intended to express concurrence with all the sentiments I have uttered in connexion with this subject of Church and State. But I draw from it this conclusion—that a man who is faithfully and honestly engaged in giving utterance to his convictions, with a view to the accomplishment of a great public object, may always count upon the candour of the public [hear, hear]—that, whether he errs in the arguments he brings forward, or whether they hit the nail on the head, he will be sure to be received, not as an oracle, but as a sincere-minded man. In common with Mr. Hinton, I feel it right to make but a brief passing allusion to that ecclesiastical event which may be said, for six months, to have absorbed all others; and I hope that the allusion which I make will be such, that even those who differ from me as to the mode in which that event should be dealt with, will be able to agree in it. It is, that the mere fact of what is called the Papal aggression, is a full and complete exhibition of the falsehood and fraud of that pretence set up by the State-church, that it is the grand bulwark of Protestantism [cheers]. I am sure that if we had not had a National Establishment, and a politically constituted hierarchy, State-pay furnished to some eighteen thousand clergy, and political influence exerted on behalf of the institution—I am quite sure if we had no such machinery as this in England, to subvert the purposes of the aristocracy, we should have treated the bull that came over from Rome with just the same contemptuous indifference as it was treated by the Americans [cheers]. We had a sore place, and it touched it [laughter, and hear, hear]. The secret of all our agony was, that we had a flaw in our constitution, and we feared that this collision might crack it [cheers]. If we had been perfectly sound—free to embody Christianity in simply Christian institutions, and endeavouring to accomplish its views for eternity only by means of moral suasion—if that had been the general position of the religious world in this country, we should simply have smiled at the assumptions of priestly men over the water, and bade them do their worst [cheers]. The resolution I have to propose is:—

That the Association having been engaged during the last seven years in instilling its principles into the public mind, this meeting expresses its hope that they will before long excite the attention of the Imperial Parliament—and trusts that at the next general election those constituents who desire a peaceful separation of Church and State will feel their duty to give a constitutional expression to their wish, not only on the hustings, but, wherever prudence will admit of it, in the poll-booth also.

We are this day seven years old. We have served our apprenticeship, and are out of our time [laughter, and hear, hear]. Many were they who, when they witnessed our birth, predicted for us a very early dissolution; and many there were who ventured to assert that as we were born with teeth in our head, we should do nothing but worry [laughter]. In one sense, I believe this prediction has been accomplished. We have worried some people who wanted to keep their principles in their pockets and pass as respectable men [laughter and hear, hear]. We have worried them by the simple force of example; and we have worried not a few by teaching them to look forward, to a not very distant period, when the loaves and fishes furnished by the State will be withdrawn—when their system of religious institutions must stand or fall upon its own merits. What have we done? Well, we have lived; and that is what no association of the kind had ever been able to do for some years previously. We have not only lived, but have paid our way—and that is another novelty in regard to such organisations as ours. We have not only lived and paid our way, but we have told upon the public mind. I do not say with one of our friends, that if we are weak the State-church is strong. There are two objections to any such statement as that. In the first place, nothing is weak essentially but that which is unsound; and in the second place, though we may not be in outward organization and embodiment of any great strength, there is behind us a latent power of opinion diffused throughout the great mass of the people, that, whenever that people shall be able consistently to express it, will give to this subject an entirely different character [cheers]. Instead of its being a topic forbidden, or only for the sneers of those who occupy places in St. Stephen's, I venture to predict that when the new Reform Bill is carried—as carried it must be ere long [great applause]—when the House of Commons reflects with anything like faithfulness the national mind—then this question will suddenly emerge from its retirement, and men will wonder whence its strength has come, and how it has grown up [renewed cheers]. We are very far from weak. The great body of the working people is with us [loud cheers]. The Dissenters all profess to be with us as our object, although they object to the character of our organization. They will be zealous when it becomes a truly national question of agitation; and when it is to be a long pull, a strong pull, and a pull altogether, we shall find that those who have blamed our proceedings as rash and inconsiderate, will come forward, take a very prominent part in the work, and claim a very full share of the credit. Then we have a large party in the Church with us—an influential party, holding our principles, not precisely as we hold them, but still holding them; and thereby giving to us a moral influence which we should not otherwise possess. The whole of the Tractarian party are Anti-state-church. Not merely is the tendency of their proceedings towards the separation of the Church from the State, but in theory they deny the right of supremacy in the Sovereign, and declare that the Church ought not to be governed by acts of Parliament. We know what they mean [hear, hear]—namely, that they should have all that the nation can give of honour and support, and be responsible to nobody for the use of it. We know that it is no part of their plan to give up their

livings, abandon State pay, come down from their seats in the House of Lords, and betake themselves to their own proper spiritual work. But inasmuch as they do really adopt the principle that the Church ought not to be governed by acts of Parliament—especially by acts framed in a House of Commons constituted as ours is—we can take advantage of their concessions; and may go forward with this light in our hand, to enlighten the dark minds of many Churchmen [cheers]. But my resolution is especially practical. It has reference to the next general election. I would not touch, in the slightest degree, on that individual independence which every Briton ought to cherish, and especially every Briton who happens to be entrusted with the elective suffrage. I would not dictate to any man, as to what course he should pursue on the occasion in prospect. But I will say this—that every man ought to be conscientiously guided by the principles he holds to be identical with the largest and highest interests of the community, and that they ought not to be put aside when he has the opportunity of giving circumstantial expression to his will. Dissenters have been very apt to swagger at deputations, and yet to vote for the very man who had trampled upon their principles [cheers]—very apt to scold Lord John Russell, or whatever statesman happened to be in occupation of Downing-street when his policy has come athwart the interests of Dissent, and to threaten him with the consequences. But those statesmen have learnt to laugh at such threats, and to calculate upon the support of those who have threatened them with the consequences of resolutions never put into execution [hear, hear]. There is one exception—there was a stand made at the last general election [cheers]—a stand made on behalf of Anti-state-church principles, and under circumstances which drew down upon us the wrath of all political parties, but especially of the Whigs and Whig Radicals. We contested, and I will venture to say that those contests did more to get us an influence on the mind of Government and of the Legislature than anything that has occurred during the last twenty years [hear, hear]. Now, I say, let us be afraid of nothing, but let us be wise in the application of our principles at different places and under divers circumstances. We should not be like that bull who has been so humorously described as when he wants to overcome an obstacle, shutting his eyes, and lowering his head to butt at it [laughter and cheers]. I wish an increase of moral power at the next general election; and we must be very wary that we do not timidly run away from the assertion of our principles lest this party be damaged or the other party gain ascendancy [hear, hear]. They will always play that trick upon us as long as it can be played successfully [hear, hear]. They have always got up a dispute among themselves when there was the least likelihood of the people getting their own way—always thrown the apple of discord among electors, when they could reap any fruit from the dissension. What we have to do is, to assert our principles to the widest degree, according to the dictation of our judgment, formed upon the facts of the whole case. We must make these gentlemen feel that we mean to make our distinctive principle second to no object whatever—that where we can take in other objects, we will do so with all our heart and soul—but that we don't mean to have this excluded from the list of topics to be dealt with at the hustings and the polling booth. And I have not the smallest doubt that we are much nearer the consummation than many people imagine. This is not to be the object of conflict for half a century. The common cause of my countrymen forbid me to think that they can endure the sham which is now going abroad in the name of a provision for the religious teaching of the people for fifty years longer. With railroads and penny postage—with a free printing press, as we shall have it at no distant period [loud cheers]—with a House of Commons far more faithfully representing than now the mind of the people—with these advantages and the various influences that are stealing over the public heart from successive experiments such as that we saw carried out on Thursday last with State pageantry—I say that the mere thought that this State-church, which everybody pretty nearly knows to be a delusion, professing to do what it does not wish to do, and doing what it does not profess to do—that this State-church is to continue in the midst of the growing enlightenment of the people of this realm—when they have got the liberty of representation in their own hands—is an insult and libel on the character of Englishmen [great applause]. Tell me not of the power of the aristocracy—of the influences which they can bring to bear on the popular mind. Tell me not that it will be impossible to break through old associations, and to tear up by the roots that tree under which the people have spiritually sheltered themselves. Whatever may be the strength of the institution—and I deny not that in some senses it is strong—whatever may be the support by which it is buttressed—before the will of an enlightened and united people, constitutionally expressed, through Parliament, that strength and that support will be as chaff before the wind [cheers]. If the thing were a true thing, it would endure, any outward circumstances notwithstanding—if it were an honest thing, it would brave it out much longer than it will—but it is consciously an insincere thing; and when the majesty of the people looks it in the face, and tells it that it is a cheat, its own conscience will smite it, its strength will utterly desert it, and all its boast of the support of the aristocracy will turn out to be nothing more than a vain delusion [loud cheers]. I have the fullest confidence in the supremacy of moral over physical power. Even a regiment of soldiers may be conquered by the power of an indomitable will. I believe that whatever may be the physical force support given by acts of Parliament to this institution, they will all be as nothing before the earnest rebuke of a people who have found out its falsehood. As soon as ever we are able, as I have no doubt we soon shall be, to give a full and fair utterance to the real opinions of the people, in regard to the alliance of Church and State, we shall find that England will, almost with one voice—at all events, with the voice of an immense majority—proclaim that the magistrate shall confine himself to things that are civil, and that the things that belong to God must be left to those who care for them [loud and prolonged applause].

Mr. BROCK, who had entered the chapel while Mr. Miall was speaking, then came forward, amidst much cheering, to second the resolution—which, he said, was such a very constitutional and pacific document, that he only wished he had a chapel full of people

who did not go with the movement. We were always, indeed, a very peaceful people, though Dr. Chalmers had compared us to machine-breakers. For himself, if the calling out of a single regiment of soldiers would effect the separation to-morrow, he would let them stay at home in their barracks—or if a posse of policemen, he would leave them in the station [hear, hear]. Until it could be done peacefully and legally, awful as was the incubus, and though it weighed in more directions than one, he would be content to bear it. They went, therefore, for a "peaceful separation," but still for the separation: there was no mistake about that. As to the general election, if any man had cause to remember that of 1847, he had. What a tempest of wrath beat upon them from all political quarters! but, by keeping the ship's head to the wind, they weathered it well. He remembered the *Nonconformist Elector*, and he hoped it would be revived at the next general election [hear]. They might cut a respectable figure at that on the strength of the last. It was then felt and acknowledged, that they were not men to be contented with declaiming in Pinsbury Chapel, or Exeter Hall, if they could get it [a laugh]—but that they could and would act as well as talk. He quite concurred in the prudential recommendation of the resolution. Prudence and honesty after all were but different aspects of one duty; and it was very important that they should take a complete view of the national case, the entire facts and bearings; but he hoped the qualifying circumstances would in no case lead to a concealment of conviction [hear, hear]. There must be no mistake about their course, whatever they decided on doing; and having resolved there must be no shirking—no going out of town or being indisposed [laughter and cheers]. Then there was the prospect of enlarged constituency; and they had a high authority—Lord John Russell to wit—for anticipating the influence of a "large numerical addition to the electors," on this question [hear, hear]. So surely as his lordship was premier to-day, and as it was doubtful whether he would be premier to-morrow [laughter and applause], as certain was it that a large numerical addition would be made, and that it would have the effect on the maintenance of the Established Church which his lordship so much deprecated. Even though the addition might be as infinitesimal as his lordship could wish, the results would not be infinitesimal [renewed laughter and cheers]. There would assuredly be, as an ultimate result, the separation of two things that ought never to have been united—the allocation of the Church and State to their proper spheres; which would be a great deal better for the Church, and indescribably better for the State [applause].

W. EDWARDS, Esq., moved, and J. M. WEBB, Esq., seconded, a vote of thanks to the Chairman, which was carried by acclamation, briefly acknowledged, and the meeting dissolved.

**THE DISSENTERS OF MANCHESTER AND THE PAPAL AGGRESSION.**—Mr. G. Hadfield has published a letter in the Manchester papers for which we regret we have not room. It will be remembered that he stated only thirty-three Independents took part in the agitation. To Dr. Vaughan's strictures on this statement he thus replies:—

"The attendance was large," the doctor assured us in his first letter; but after the exposure I made, this large attendance dwindles, and he now believes the number to have been nearer forty than thirty. I stated it at thirty-three, but I was mistaken. The highest number was only thirty, and the names of all present were given to me by parties who had been present. This little party, collected, as we are told, from "the whole county," was not entirely composed of Lancashire ministers. There were five members from Cheshire, thus reducing the number sent from Lancashire to twenty-five. Dr. Vaughan says nearly the whole of them represent, "in a sense," so many congregations of Independents, yet he has not told us in what "sense" an Independent minister can call a secret meeting, and represent the opinions of his congregation on a political question, without their knowledge and against the known wishes of many; but of these twenty-five Lancashire ministers, four of them (including himself) have no congregation whatever to represent. The number of Lancashire ministers having congregations is thus reduced to twenty-one. It is ludicrous to read the doctor's extravagant description of the "large attendance" of Independent ministers "from the whole county," at a meeting which was intended to express the opinions of a large denomination. Of the twenty-five Lancashire ministers (four without congregations), no less than fourteen of them were resident in the parish of Manchester alone, leaving only eleven from the other parts of the county, who considered themselves called upon to attend, or who felt disposed to forfeit their consistency by aiding in a crusade against religious freedom.

**COLONIAL SYNODS.**—The Six Australian bishops met at Sydney in October and November "to consult together upon the various difficulties in which we are at present placed by the doubtful application to the Church in this province of the ecclesiastical laws which are now in force in England; and to suggest such measures as may seem to be most suitable for removing our present embarrassments; to consider such questions as affect the progress of true religion, and the preservation of ecclesiastical order in the several dioceses of this province; and, finally, in reliance on Divine Providence, to adopt plans for the propagation of the gospel among the heathen races of Australasia and the adjacent islands of the Western Pacific." Among these are included proposals for investing the Australasian Church with a modified kind of local independence—for a local voice in the subdivision of dioceses, and the nomination of bishops, and the local consecration of them—for the establishment of lay conventions to sit and legislate concurrently with the provincial and diocesan synods—for restoring and regulating the power of excommunication—and for giving jurisdiction over the clergy, not to the bishop alone, but to the bishop and presbyters conjoined.—The Bishop of Toronto has published a letter to Lord John Russell, urging the imperative necessity of some better system of legislation and administration for the Church in that colony. The

bishop proposes, in the first instance, to petition the Queen to grant her license for the convoking a provincial synod of the three Canadian dioceses; and, if this be denied, he will then proceed to inquire if a synod, merely diocesan, cannot be assembled.—The English Puseyite journals are much elated hereat. The *Guardian* says:—

Thus, independently and almost simultaneously, one and the same voice reaches us from the banks of the St. Lawrence and from the new world of the Southern hemisphere. A few months later we might have deemed it the echo of that which has just issued from a great cathedral city, the centre of a numerous and zealous clergy, at home. We greet it with indescribable pleasure, and humbly hope that it may soon be echoed from every diocese here, and from every colony where the English Church has planted an offshoot. Call it by what name you please, the meeting at Sydney was, in fact and truth, the first council of the great ecclesiastical province of Australasia. The bishops have met—have deliberated—have pronounced; they parted, after a month's intercourse, with warmer feelings of mutual esteem; with differences of opinion softened and diminished, and the basis of their common understanding strengthened; with extended plans and larger prospects of usefulness. The Colonial Church is stirring with organic life: the thing is done.

THE QUEEN has been pleased to constitute and appoint the Right Hon. Robert Montgomery Lord Belhaven, to be Her Majesty's High Commissioner to the General Assembly of the Church of Scotland.

### RELIGIOUS INTELLIGENCE.

**THE SOUTH ISLINGTON BAPTIST CHURCH**—formerly meeting in Baker's Rooms, but now in the British School-rooms, Denmark-terrace—have unanimously invited the Rev. William Symonds, of Great Shelford, to become their pastor, and as that gentleman has accepted the invitation, he is expected to commence his ministerial labours in Islington in a few weeks. The rooms have been comfortably fitted up as a place of worship, and will accommodate 600 persons.

**WATERFORD.**—The Rev. T. Wilshire has accepted an invitation from the Baptist Church, Stephen-street, Waterford, to become their pastor, and commenced his labours there on the first Lord's-day in May.

**DONCASTER.**—The Rev. W. Harcus, of Loughborough, has accepted a cordial and unanimous invitation to become the pastor of the Independent Church worshipping in Hall-gate Chapel, Doncaster, and purposes entering on his labours on the first Lord's-day in July.

**DEBENHAM, SUFFOLK.**—The Rev. James Browne, B.A., has been compelled to relinquish the pastorate of the independent Church and congregation here, in consequence of ill health. On retirement from Debenham he was presented with a handsome purse of gold by the juvenile classes and other members of his congregation.

**THE NATIONAL PUBLIC SCHOOL ASSOCIATION.**—A semi-private meeting of the metropolitan friends of this movement was held on Wednesday, at the King's Head Tavern, Poultry. There were present, Mr. Sharman Crawford, M.P., Mr. Henry, M.P., Mr. Williams, M.P., Mr. Cobden, M.P., and a number of influential city gentlemen. The Chairman stated, in reply to a question, that the association did not, by their present scheme, propose to make the education of the children compulsory. After the different schools had been established, it would be left as a matter of detail for the various localities to decide for themselves whether the education should be compulsory. Mr. Cobden's speech contained no new feature. A letter was read from Mr. Thomas Carlyle, expressive of his hearty approval of the association, and containing some characteristic remarks upon the prevalent ignorance of the population.

Sir M. Shaw Stewart has presented a park to the town council of Greenock, in trust for the use of the inhabitants.

We take pleasure in bringing to the notice of our readers, a remedy which has the merit of being at once nice, safe, and sure (without medicine, inconvenience, or expense, as it saves fifty times its cost in other more expensive remedies), for dyspepsia (indigestion), constipation, diarrhoea, nausea and sickness during pregnancy, at sea, or under any other circumstances, acidity, heartburn, flatulency, distension, hemorrhoidal affections, nervous, bilious, and liver complaints, palpitation of the heart, cramps, spasms, headaches, derangement of the kidneys and bladder, cough, asthma, dropsy, scrofula, consumption, debility, paralysis, depression of spirits, &c. **DU BARRY'S REVALENTA ARABICA FOOD**, which is easily prepared, even on board ship, or in a desert, is the best food for invalids and delicate infants, as it never turns acid on the weakest stomach, but imparts a healthy relish for lunch and dinner, and restores the faculty of digestion and muscular energy to the most enfeebled. It has the highest approbation of Lord Stuart de Decles; the Venerable Archbishop, Alexander Stuart, of Ross—a cure of three years' nervousness; Major-General Thomas King, of Exmouth; Captain Parker D. Bingham, R.N., London, who was cured of twenty-seven years' dyspepsia in six weeks; time; Captain Andrews, R.N.; Captain Edwards, R.N.; William Hunt, Esq., Barrister-at-Law, King's College, Cambridge, who, after suffering sixty years from partial paralysis, has regained the use of his limbs in a very short time upon this excellent food; the Rev. Charles Kerr, of Winslow, Bucks—a cure of functional disorders; the Rev. Thomas Minister, of St. Saviour's, Leeds—a cure of five years' nervousness, with spasms and daily vomitings; Mr. Taylor, Coroner of Bolton; Doctors Ure and Harvey; James Sherrard, Esq., No. 3, Sydney-terrace, Reading, Berks, late Surgeon in the 96th Regiment—a cure of dropsy; James Porter, Esq., Athol-street, Perth—a cure of thirteen years' cough, with general debility; and many well-known individuals, who have sent the discoverers and importers, Du Barry and Co., 127, New Bond-street, London, testimonials of the extraordinary manner in which their health has been restored by this useful and economical diet, after all other remedies had been tried in vain for many years, and all hopes of recovery abandoned. A full report of important cures of the above complaints, and testimonials from parties of the highest respectability, is, we find, sent gratis by Du Barry and Co.—See Advertisement.

### LAW, POLICE, ASSIZE, &c.

**WESLEYAN REFORM QUESTION. — SUIT AGAINST CHAPEL TRUSTEES.**—In the Vice-Chancellor's Court, on Wednesday, Lord Cranworth pronounced judgment on the suit instituted by the Rev. William Worker and Mr. George Badcock, against Mr. Cozens Hardy, Mr. Colman, and others, trustees of the chapel at Holt. It appeared that the late uncle of Mr. Hardy, in 1821, advanced to the Wesleys a sum of money to build a new and more commodious chapel, and the building was conveyed to a Mr. Cozens, as trustee for him. Afterwards, this interest in it devolved on the defendant, Mr. Cozens Hardy, as his executor. In 1850, the Conference appointed the plaintiffs preachers, and in 1849 the Conference did acts which gave offence to the main body, and the plaintiffs now alleged that many of the trustees, both of the old and new chapel, took part with the discontented parties, and called themselves "Wesleyan Reformers," and, in order to advance their views, formed a scheme to wrest from the Conference the old and new chapels; and they also alleged that this scheme was general. In furtherance of this scheme, it was suggested that most of the Wesleyan chapels were subject to heavy debts; and W. H. C. Hardy, in February, 1850, wrote a letter to the *Wesleyan Times*, saying that if the mortgagees of those chapels would enforce their claims, they might thus retain the chapels, independent of the trustees and of the Conference. Hardy, in May, 1850, applied to Curteis, the surviving trustee of the old chapel, and claimed his mortgage money; this not being forthcoming, the chapel was advertised for sale, was put up and sold to the defendant Turner for £200, and Turner paid that sum to Hardy, as mortgagee, and Hardy, Curteis, and Johnson, as trustees of the new chapel, and who all took part with the Reformers. Since the conveyance the old chapel had been used by the "Reformers," and, it was alleged, in a manner wholly at variance with the deed of 1814, which provided that it should be used according to the rules of John Wesley. In September last, Hardy transferred his mortgage to Hill, as trustee for Colman and Hill, and brought an action of ejectment. Under these circumstances the bill was filed on the 18th of February, praying that the defendants might be prohibited from perverting the trust, and the plaintiffs put in possession. The defendant Hardy had a right to assign his mortgage to Hill. There certainly was something like concealment or mystery where none ought to have existed with respect to the representations made to the plaintiffs; in fact, the mortgage was transferred to Hill, and, upon the grounds of the judgment as to the old chapel, Hill had a right to assert his title as mortgagee, and bring an ejectment to obtain possession. His lordship did not shrink from the full length of saying that he thought Hardy himself and his trustees might have done so, and therefore of course Hill might. To stop execution on the ejectment the £600 was brought into court, on an arrangement that it should abide the judgment of the court. In the absence of such arrangement, an injunction to restrain Hill's taking possession could only be simply refused; and, therefore, all that could now be done was to order possession to be given him, unless the plaintiffs agreed to pay the £600 out to him; he might then be dismissed, and Hardy would be chargeable with all sums come to him as trustee, and which he ought to have applied to pay off the mortgage; if it was preferred, both might be retained. The only other relief asked was to restrain Hardy and the other trustees of the new chapel from further acting as such under the deed of October, 1837. This was asked against Hardy and Colman on the ground that they had been duly expelled from the society of Methodists; so that either under the model deed, or on general principles, they were incapacitated from further executing the trusts for the benefit of a religious community with which they had no connexion, and so might fairly be supposed to have no sympathy; and it was argued that their conduct in encouraging the scheme for putting the chapel into the hands of the mortgagees, and defeating the object of the deed of which they were trustees, was of itself sufficient to show their unfitness for the discharge of duties which it had been thus their object to thwart, and, in fact, that they must be considered voluntarily to have withdrawn from the society. As to this, it was enough to say that they disputed the validity of their expulsion, and on looking at the rules, it seemed doubtful whether they were not right; at all events, there was no such urgency as to warrant the court in interposing by a summary remedy. The only breach of trust charged was the assistance given in enforcing the mortgage. Under all these circumstances, though at the hearing it might be proper to appoint new trustees in the place of those who indicated, at least, a want of sympathy with the feelings of those of whose rights they were the guardians, he (Lord Cranworth) saw no present ground for interfering on the present motion, which he should dismiss, but make no order as to costs. As to the plaintiffs' right to sue, he should express no opinion.

**DON PACIFICO v. THE "MORNING HERALD."**—A rule had been granted, calling on the publisher of the *Morning Herald* to show cause why a criminal information should not be filed against them, for a libel published in that journal respecting Don Pacifico. In the Court of Queen's Bench, on Friday, Sir F. Thesiger stated, on behalf of the defendants, that the article was a letter from a correspondent in Greece, and was inserted without due consideration. The defendants wished to withdraw all which affected Don Pacifico's personal character, and expressed

their conviction that the imputations were without foundation. By the consent of the Attorney-General for the plaintiff, the rule was discharged on payment of costs.

**SERIOUS ROBBERIES.**—At Guildhall, on Friday, Edward Thoren, an intelligent young German, was committed for trial, charged with having absconded from his employ, and stolen a large quantity of diamonds, wholesale value, £450, the property of Messrs. Birnstingl, Schwabacher, and Co., diamond merchants, of Broad-street-buildings, City. At Marlborough-street, a foreigner, named Meyer, was fully committed on the charge of a robbery at Fladong's Hotel, Oxford. Mr. Robert Bayman, merchant at Madeira, staying at the hotel, said, that on Wednesday night he ascertained that his travelling-case had been broken open, and a purse containing thirty sovereigns and twenty-five dollars, American money, stolen therefrom. A purse afterwards found in the possession of the prisoner, who had been staying at the hotel, was his property. The prisoner's apprehension was effected through the instrumentality of the electric telegraph, after he had taken up his quarters at the Dover Castle Hotel, Dover. He did not deny the robbery, and when before the magistrate added that he was a deserter from the Austrian service.

**MANSION-HOUSE.**—Moses Schneyder, Gerrit, Van du Louven, Jantze Van Vlojenen, and Moses Andrieg, were brought up, in the custody of Henry Isaacs, the constable to the committee of bankers, for examination before the Lord Mayor, upon the charge of having had in their possession a number of Dutch bonds, amounting in value to £2,500, which had been stolen at Amsterdam from the house of Francis Schaller and Co., merchants. A Dutch police officer was present, and a solicitor, instructed by the Dutch consulate; but the prisoners were discharged, as only a case of strong suspicion could be made out against them.

**STAMPED PERIODICALS.**—In the Court of Exchequer, on Wednesday, an information filed by the Attorney-General, on behalf of the Commissioners of Inland Revenue, against Messrs. Bradbury and Evans, defendants, to recover certain penalties for printing the *Household Narrative of Current Events*, appearing monthly, without having the same stamped, came on for argument upon a special case, agreed upon between the parties. The circumstances are well known; and presented no new features as stated by the Attorney-General. The defendants contended for the exemption of their paper from duty, under the third definition of the schedule to the statute 6 and 7 Will. IV. cap. 76, as a periodical paper, published at greater intervals than twenty-six days, which, as they alleged, must be taken to control the general language of the five definitions of the schedule. The Lord Chief Baron said that it was no doubt a question of time. If a paper were published every seven years, it could not be contended that it was liable to duty as a newspaper. Then would it be liable if published every year, or every six months, and go on until we came to every month? It is necessary to draw the line somewhere, and it might be that the Legislature fixed it at twenty-six days, which we are to accept as a statutable limitation. The Attorney-General said that this case was far different from that of the *Edinburgh Review*, where a note may occasionally appear at the foot of a political article setting forth an event of recent occurrence. No one contended for the liability under those circumstances, but certainly where the publication of "current events" is the avowed and main object of a work, and not made auxiliary to the main object, he should say that duty ought to attach under the third clause of the schedule. The Lord Chief Baron said, that as the case was one of great importance the Court would take time to consider.

**A CAPTAIN IN THE GUARDS COMMITTED.**—Capt. Paulet Henry Somerset, of the Coldstream Guards, was brought before Mr. Hardwick, charged with having horsewhipped one of the constables stationed at the Great Exhibition. The constable was simply employed in enforcing the regulations as to carriages, and the charge having been established, the defendant was committed to the House of Correction for ten days, much to his chagrin.

**THE CLAPHAM CONVENT AND ITS LIBELLERS.**—It will be remembered that rules for a criminal information against the publishers of the *Morning Herald* and *Advertiser*, were obtained last week on the part of the ladies of the Clapham Convent, who complained that they had been scandalously libelled in those journals. Yesterday the counsel for the defendants retracted and apologized in Court, and with that, the plaintiffs being content, the rules were discharged.

## COURT, OFFICIAL, AND PERSONAL NEWS.

Amidst the festivities of the week, a drawing-room—at which Miss Talbot was present—and the great State ball on Wednesday evening, are prominent. To the latter, 2,100 invitations had been issued, and the assemblage was very brilliant. Her Majesty is described as wearing "a blue silk dress with three skirts of blue and white tulle, trimmed with bunches of apple blossoms, ornamented with diamonds. Her Majesty's head-dress was formed of a wreath of apple blossoms, ornamented with diamonds."

His Excellency Sir James Brooke, better known as Rajah Brooke, was among the passengers who arrived by the steam-ship "Euxine," from Constantinople. Sir James is accompanied by his nephew, Mr. Grant.

## CORRESPONDENCE.

### THE ANTI-STATE-CHURCH MOVEMENT.

To the Editor of the Nonconformist.

DEAR SIR,—A note signed "Steadfast," in your last number, classes the presumed non-announcement from some Dissenting pulpits of the Anti-state-church meeting held at Finsbury Chapel, on Wednesday last, with the refusal to advertise the Association by such parties as the Exhibition Commissioners, the Tract Society, the *Evangelical Magazine*, &c. &c.

To my congregation that notice was not published; not, however, under "influences against which the society has to contend," but because notices of the kind are now too numerous to be published in that way with any benefit to the societies desiring it, or without injury to the purpose for which our congregations assemble. The Anti-state-church Association is placed, in this particular, in the same category with other societies; facing best, I am sure, if they will vigorously ply their own means of collecting assemblies such as was the magnificent gathering of Wednesday evening last.

I am, dear Sir, yours very truly,  
SAMUEL GREEN.

Stoke Newington, 12th May, 1851.

### FACTS AND INCIDENTS OF THE GREAT EXHIBITION.

We had again the pleasure, on Saturday last, of visiting the Great Exhibition, and minutely inspected several of its departments. We had prepared a continuation of the descriptive sketches commenced in our last; but it, with other lucubrations, is compelled to make way for matter that will not so well bear keeping.

Her Majesty, accompanied by his Royal Highness Prince Albert, and their guests, visited the Exhibition on Saturday, and again on Monday. On both occasions the Royal party came an hour or two before the general public were admitted, and thus had the best opportunity of inspecting the articles exhibited. They also pursue the sure course of concentrating attention as much as possible upon particular compartments, after having attained a general view. The Duke of Wellington has been a frequent visitor, and is received in the foreign, as well as the British departments, with almost royal respect.

The attendance, and consequently the receipts, have varied with the weather; but the money taken—as will be seen from the subjoined statement—has averaged £1,800 or £2,000 a day; besides the sale of season tickets, which still proceeds very briskly at the original price, and which yesterday reached £800:—

May 2nd, at £1	£580 0 0
May 3rd, at £1	482 0 0
May 5th, at 5s.	1,362 10 0
May 6th, at 5s.	1,458 10 0
May 7th, at 5s.	1,790 15 0
May 8th, at 5s.	2,018 0 0
May 9th, at 5s.	1,824 10 0
May 10th, at 5s.	1,843 15 0
May 12th, at 5s.	1,597 10 0
May 13th, at 5s.	2,200 0 0

£15,137 10 0

So flourishing is the exchequer, in consequence, that it now begins to be mooted how the surplus shall be employed. It seems reckoned upon confidently, that the building will be made a present to the nation. Those of the exhibitors who are dissatisfied with their non-free admission, are taking heart, from the prosperity of the treasury, to renew their demands.

The artists have been foremost in the hospitalities of the season, having given a dinner to the foreign sculptors, at the Thatched House, on Monday evening. About a hundred gentlemen were present. Sir C. Eastlake presided. The toast of the evening was, "The Health of the Foreign Artists," which Herr Kiss acknowledged. His great work, the Amazon Group, will be well remembered by all who have visited the Exhibition, and the artist, in personal appearance, is not unworthy of his production. He has a fine massive German form, and a cast of countenance eminently frank and manly. His short address he delivered with straightforward energy, and he was loudly cheered by the company. M. du Seigneur, the sculptor of St. Michael and Satan, represented, with great modesty of manner, the French, and Senior Monti spoke on behalf of the Italian artists. Senior Monti managed to express his thanks in English, and hoped that his hosts might have their present hospitalities acknowledged to them on the banks of the Po and the Tiber. M. du Seigneur adhered to his native language. Herr Kiss spoke in German, and, in compliment to the foreigners present, the President proposed the toast in French, as the most common medium of communication among persons of different countries. This gives some idea of the polyglot character of the entertainment, which was further diversified by a speech in Italian from Signor Bezzl, in acknowledgment of the toast, "Rome as a School for Sculpture."

At a meeting of the corporation of London, on Saturday, it was resolved that an entertainment, or entertainments, should be given to the distinguished foreigners visiting the metropolis; and a committee was appointed to consider and report upon the most eligible means of accomplishing that object in Guildhall. It is understood that the plan will be upon the most magnificent scale. The Clothworkers' Company, of which the Right Hon. the Lord Mayor is a member, and of which his lordship was Master when the grand entertainment was given to the late Sir Robert Peel, are about to invite a number of the most distinguished foreigners to a banquet on an early day. Other companies are preparing to show the spirit with which they can sustain the character of the citizens of London for hospitality; and there will be, it is supposed, a most strenuous rivalry.

Some of the contents at the Crystal Palace were placed in danger of destruction by fire on Thursday. The *Times* thus reports the circumstance:—"The fire attached to a gas-stove in one of the offices of the contractors became heated, and ignited a piece of wood with bunting which rested upon or touched it. A piece

of the burning cloth fell into a small open cask of Indian corn, which stood, as the Irish say, "convenient." All this mischief was brewing in secret in the southern part of the colonial collection on the east side. The drapery of the counter concealed what had happened, and it was only when the smoke began to break forth that an alarm was raised. Fortunately, such casualties have been foreseen and amply provided for. There are no less than a dozen large fire-engines within the building, besides an ample supply of water easily obtainable, and a thoroughly organized force ready to act at a moment's notice. The fire was extinguished before it had time to do more than slightly char one plank of wood."

### GLEANINGS.

Staffordshire is said to boast of a native nine feet and one inch in height!

Why will next year be the same as last? Because last year was eighteen hundred and fifty, and the next year will be eighteen hundred and fifty too.

The union jack took its name at the time when Scotland was united to England. James I. then quartered the unicorn with the English lion instead of the dragon.

The word *Yankee* is nothing more than the word *English* so transformed by the imperfect pronunciation of the natives of Massachusetts—*Yenghis*, *Yanghis*, *Yankies*.—*Notes and Queries*.

Mr. R. Stephenson, M.P., has been invited by the gentry and clergy of North Wales to a grand banquet at Bangor, to celebrate the erection of the Britannia Bridge.

A correspondent of the *Daily News* says that the Brougham fishing cases are at an end, at least for the present, his lordship having been signally beaten. The prosecution has been withdrawn as hopeless by Mr. Jameson, his lordship's solicitor.

The Legislature of Michigan, at their recent session, abolished all laws for the collection of debt. A number of mercantile firms have announced their intention of publishing the names of all delinquents.

The *Melbourne Argus* says:—"A Melbourne lady, in a clairvoyant state, declares that Sir John Franklin has reached England in safety, and that there were great rejoicings in consequence!"

From the Glasgow census returns, it appears that the population, including the suburbs beyond the parliamentary boundaries, is 458,926, against 280,682 in 1841.

From a recent return published at Turin, it would appear that, during the French siege at Rome, out of 3,063 wounded in Mazzini's ranks, only thirty were foreigners, the rest being natives of the Italian soil.

St-inhauser has produced a statue of Hahnemann, in bronze, which will be erected in the promenade park of Leipzig, and inaugurated on the 10th of August.

Mr. Peto, M.P., it has accidentally come out, went beyond all the peerage by guaranteeing £50,000 to the Bank of England, when things looked uncommonly queer with the Exhibition Commissioners; and not only that, but he refused to have the fact made public.

### POSTSCRIPT.

Wednesday, May 14, Two o'clock.

#### PARLIAMENTARY INTELLIGENCE.

THE HOUSE OF LORDS last night sat but for a short time, and read a second time, on the motion of Lord Brougham, an Indian Marriages Bill.

THE HOUSE OF COMMONS did not sit. At 4 o'clock there were only 21 members present, and the SPEAKER, amid some cheering and laughter among that number, adjourned the House until this day. Mr. Hume had two motions on the paper—one on the subject of the proposed ride in Kensington Gardens; the other, his annual motion for parliamentary reform.

#### FOREIGN INTELLIGENCE.

The papers are again destitute of news from abroad. There is no confirmation of the reported death of the King of Naples. The Portuguese opposition journals speak of the probability, and even necessity, of the abdication of the Queen in favour of her eldest son, aged 14. By law, he only attains his majority at 18, but as the Queen herself ascended the throne at 14, it is not considered that his youth would be an objection. If the current lists of the new Cabinet be correct, Marshal Saldhana has thrown himself into the hands of the Septembrists, or ultra liberals; which would render a change of sovereigns the more likely.

**NATIONAL REFORM ASSOCIATION.**—The monthly solées of this energetic body continue to sustain the interest which was excited at their commencement, under the auspices of Mr. Hume—worthily followed by Mr. Fox and Mr. Miall. We are now gratified to observe that the Association is about to introduce "the Norwich Operative" to a London audience; and it is no light indication of the increasing influence of the Council, that such men as those whom we have named, should, with Mr. Cobden, and other members of the House of Commons, consent to appear on the platform in support of Mr. Bunting.

CORN EXCHANGE, MARK-LANE, Wednesday, May 14, 1851.

With Foreign Grain we are this week well supplied, but, notwithstanding, our trade generally is very firm to-day, at fairly Monday's rates.

Arrivals this week:—Wheat—English, 1,010 qrs.; Foreign, 11,110 qrs. Barley—English, 370 qrs.; Foreign, 5,230 qrs. Oats—English, 150 qrs.; Irish, 300 qrs.; Foreign, 18,000 qrs. Flour—English, 1,040; Foreign, — sacks.

From its extensive circulation—far exceeding most of the journals of a similar character published in London—the *Nonconformist* presents a very desirable medium for advertisements, especially those relating to Schools, Books, Articles of General Consumption, Situations, and Appeals for Philanthropic and Religious Objects. The terms are low:—

For Eight Lines and under ..... 5s. 0d.  
For every additional Line ..... 0s. 6d.  
Half a Column.....£1 10s. | Column.....£2 10s.

A Reduction is made on Advertisements repeatedly inserted. All Advertisements from the country must be accompanied with a Post-office Order, or by a reference for payment in London.

THE TERMS OF SUBSCRIPTION are 26s. per annum, 13s. for the half-year, and 6s. 6d. per quarter.

Subscriptions (payable in advance) are received at the Office, 4, Horse Shoe-court, Ludgate-hill.

Post-office Orders, &c., payable to Messrs. Miall and Cockshaw.

#### TO CORRESPONDENTS.

So pressing a demand is made on our space this week by Anniversary Reports, that we are compelled, most reluctantly, to let several communications of interest stand over.

## The Nonconformist.

LONDON: WEDNESDAY, MAY 14, 1851.

#### SUMMARY.

THE Ecclesiastical Titles Bill is struggling hard to get into committee, but has not yet been successful. On Friday evening, Mr. Urquhart interposed an obstacle in the shape of an implied vote of censure on Government. His motion ascribed the Papal aggression to encouragements previously supplied by the conduct and declarations of her Majesty's Government, and declared Lord John's November letter to have excited expectations which the bill did not satisfy. As a statement of fact, few but the Ministers themselves had the effrontery to controvert these propositions—but opinion was divided as to the policy of declaring them. The debate was a just rebuke of the Whigs for the ostentatious and offensive manner in which they have been wont to court the Roman Catholics with a view to strengthen their own political relations; and although the motion was negatived by a large majority, the tone which pervaded most of the speeches, and especially the animated and truthful oratory of Mr. Disraeli, will exert a powerful influence upon future administrations in checking the tendency of modern statesmanship to subsidize powerful sects for the purpose of gaining their political support. Mr. Urquhart's amendment of Friday was followed on Monday by an objection, on the part of Mr. Moore, to the form in which the bill had been introduced. It related to "laws affecting religion," and, according to a standing order, ought to have been preceded by a resolution in committee. Sir George Grey said that Government had adopted their method advisedly, after consultation with the Speaker, who, of course, gave his opinion in unison with his previous advice to Ministers. But the Speaker's *fat* was not acquiesced in as satisfactory. It was suggested that a select committee should be appointed to examine precedents and report their opinion, and Mr. Reynolds moved an adjournment of the debate. A smart discussion ensued, which terminated in a division adverse to the mover. An adjournment of the House was then called for, but the votes against it were 145 to 36. Still, time wore on, and no progress was made. The bill was again attacked most vigorously—again defended by Lord John Russell—and again most mercilessly exposed by Mr. Bright. The night had now pretty well slipped away—another motion for an adjournment of the debate was made and negatived—another motion for adjourning the House followed it, when Lord John Russell gave way, and fixed on Thursday for resuming the discussion.

Of the other topics which have shared the attention of the House, the Malt-tax is the most prominent. Mr. Cayley had the courage to repeat his annual motion for the repeal of this most productive impost, but he was not very warmly supported by the agriculturists, who, possibly, were soothed into temporary good-nature by the concession made to tenant-farmers in respect of the Income-tax, the bill for continuing which, by the bye, has passed its third reading in the House of Commons. Against Mr. Cayley's demands the Chancellor of the Exchequer pleaded the utter impossibility of his sparing between five and six millions a-year, easily collected, and eventually paid by consumers. Mr. Disraeli made the most, once more, of agricultural distress, and said that, without wishing to seek a reversal of our free-trade policy, he should vote for the motion as a protest against the unjust treatment to which legislation was subjecting the cultivators of the soil. A large majority, however, said "No" to the proposition.

The discussion on Wednesday of the Railway Audit Bill, brought out once more that ruling passion of the Whig mind, which runs through all

their policy, as the red thread runs through the ropes of the Royal dockyards—the desire to gather up all the strings of the national life into their own hands. The President of the Board of Trade refused the Government sanction to a bill introduced, and in some measure calculated, to tighten the control of shareholders over their property, on the ground that no system of supervision could be effectual that did not involve the appointment of auditors by an entirely independent authority. To that description, only the Government for the time being is answerable; to the reasons for its interference, a complete answer is given, in our judgment, by the principle which Mr. Hume laid down—that joint-stock companies should be furnished with all facilities for managing their own affairs; and that then, if mismanaged, their own is the fault and the suffering. This same incessant meddling to mar is manifested in the Government Water Supply Bill, which is now printed. In addition to the serious evils resulting from impure and deficient water, the public have been plagued by rival schemes, and bored by sanitary commissions, only to have the Home Secretary proposing to invest himself with monstrous powers, and permit the old monopolies to enact a flagrant job. If neither the ancient local institutions of this country nor its modern combinations, be sufficient to provide the people with one of the two great necessities of life, it is alike anomalous and a calamity. If the public do not bestir itself to break up a stagnant system, and prevent the imposition of an equally costly and probably as inefficient one—with the added mischief of direct incorporation with Government—we may continue to lack water fit to drink, and enough of it for other purposes, until an epidemic comes round again to scourge us for our indolence and folly.

The appointment of a commission to inquire into the case of some very corrupt constituencies—the proclamation of a reward for the apprehension of three agents of electoral corruption, not more wicked, perhaps, but more audacious than others of their tribe—the unexpected revelation, through the quarrel of parties, of how the House appoints its select committees—make up a very pretty picture of a reformed Parliament. It matters little whether the Falkirk burghs be included in the inquest on boroughs of such notorious rottenness as St. Albans—whether two or three more or less of professional political poisoners be broken on the wheel—whether the Caffre or any other committee be or be not a sham—the House of Commons is itself a rotten borough, a political corruption, a packed committee; and we can hope little more from the appeal which Mr. Hume is probably making to it while we write, than another exhibition of these damnable facts.

#### WORKING WITHOUT A MIND TO IT.

"THAT the Speaker do leave the chair" is, at present, the main question before Parliament. Lord John Russell is, naturally enough, anxious to get into committee on his Ecclesiastical Titles Bill, but he finds that to be no easy matter. It seems very questionable, indeed, whether Government is not constitutionally at fault as well as politically foolish, in their management of this most paltry but mischievous measure. It is one of the "standing orders" of the House of Commons that bills "relating to religion" must be founded on resolutions agreed to in a preliminary committee of the whole House, and there can be little question that, in legal phrase, "religion" means the Established Church. Now, there can hardly be two opinions in reference to the fact that the Ecclesiastical Titles Bill does relate to the Church Establishment—to the maintenance and security of its hierarchical dignities—and should, therefore, have been heralded by a resolution of committee. Lord John Russell has not taken this course, and the Speaker gives judgment in his favour. On this point, chiefly, discussion turned on Monday night. A select committee was asked for to search into precedents, but, significantly enough, was refused by a considerable majority. The adjournment of the debate, and the adjournment of the House, were afterwards successively made the pegs upon which to hang further discussion; so that Mr. Speaker, in respect of this bill, is still in the chair, and, possibly, may find some fresh obstacles to his leaving it on Thursday.

Then, when Mr. Speaker has been allowed to vacate his post, and the House resolves itself into a committee—then will come the real tug of war. The Whigs regard the Papal rescript as an insult and an encroachment—the Protectionists agree with them in this opinion. The Whigs propose to resent the act of Rome by a *brutum fulmen*, a lion's roar done "as gently as a sucking dove," a threat never meant to be enforced, penalties never intended to operate. Mr. Walpole, on the part of the Protectionists, proposes, by the amendment of which he has given notice, to infuse life into the dead-letter of the Government, to convert pretence into reality, to substitute for bread-pills, coloured and made nauseous, but still devoid of medicinal power, precisely the same number, but

containing the actual and active drug which the ministerial *nostrum* is designed to resemble. The question, therefore, between the Whigs and their rivals in relation to the Ecclesiastical Titles Bill may be thus stated—profession or practice, deception or truth, a noisy sham or an effective reality. Mr. Walpole prefers calling things by those names to which he, as well as his opponents, think them entitled, and biting where they only bark. He would fling back the Pope's rescript as a nullity and an offence, and arm every subject of the realm, as well as the Attorney-General, with authority to bring to trial, and, when convicted, to punishment, all who dare to obey the Pope rather than the Queen. Many of our Dissenting friends have been petitioning for more stringent provisions than those of the Ecclesiastical Titles Bill—we wonder whether Mr. Walpole's proposal will meet their views.

It is both curious and instructive, although somewhat mournful, to observe the false position into which Church ambition, under cover of Protestant zeal, has contrived to mislead political parties. The only real difficulty with which Parliament has to deal, in consequence of the creation of a Papal hierarchy, is a middle-class cry, got up by the clergy, aggravated by the leading members of the Cabinet, and swollen in volume and intensity by some Protestant Dissenters. This cry, so serviceable to Lord John Russell through the vacation, it is his object to allay as much as possible during the session, but without translating its virulence into an Act of Parliament. He, consequently, submits and clings to a measure which it is plain enough he neither likes nor confides in, but which, having submitted, he feels it would be humiliating to withdraw. His rivals taunt him, and not unjustly, with practising a transparent delusion on the country, and aim to make him do what he says he means. But neither are they sincere. They know full well that their success would be their ruin, and that with their amendment passed into law, the Government of Ireland would be impossible, but especially by a ministry of their own. But they, as well as Lord John, adapt their proposals, not to the real emergencies of the case, but to the strength of the cry out of doors, and play their cards, not with a view to Parliamentary success, but in the hope of making the game subservient to their interests at the next general election. Meanwhile, we find Protectionists and Protestant Dissenters in the same boat, Anti-state-churchmen and Tractarians, Lord John Russell and Sir Robert Inglis. What is the meaning of all these anomalies? How is it that our shafts so cross each other in their flight? In other matters definite principles are found to supply sufficient guidance—in this, they would seem to give none.

Mr. Bright challenges any man to put his finger upon the wound inflicted by the Pope, and, doubtless, in a constitutional or legal sense, it is impossible to define or to remedy the evil. The injury and insult are such as take effect only on *sentiment*—in some, of loyalty, in others, of religion. Thousands felt aggrieved, not because law had been violated, nor because danger was believed to be impending, but because they hate Popery, and are ardently attached to the Queen. But the grievance is of a kind which no legislative quackery can cure—as well might you call in the apothecary to prescribe for a fit of anger or jealousy. An expression of sentiment was all that was necessary to meet the case—and the bare attempt to meet it by law has, of course, originated the widest and most unexpected differences. Every man is levelling a blow at an invisible enemy—every man, therefore, is at liberty to imagine the vulnerable part of the enemy to be where and what he pleases—and, in the upshot, whilst the Pope's rescript remains untouched, they who wish to chastise his insolence, do but persecute one another with their stripes. The political game now playing in this country, resembles that barbarous one which, in olden time, was played on Shrove Tuesday—in which a cock was placed in a circle of men armed with rods, and blindfolded; the condition being that he who first struck the bird should have it, and the sport, that the most eager inflicted the severest blows upon their companions. So here—the object is to hit the Pope—but the issue is that the Pope escapes, and parties only hit one another.

We suppose there will be an end to all this—we suppose there will remain a moral. But just now there is occasion only for regret and humiliation. The defeat of the Government on this measure will do harm abroad—their success will be mischievous at home. The responsibility in either case will chiefly rest with those who generated the vague apprehensions which the Ecclesiastical Titles Bill is framed to soothe. We cannot help thinking, however, that whatever public opinion may have been five months ago, it is now in favour of dismissing the whole subject as an intolerable and interminable bore. The passing off of the late effervescence has left the public mind flat and insipid. The measure of Government, we are convinced, might be withdrawn, without occasioning any serious popular agitation. The old machinery

would be again put in motion, but without the same raw material to work upon. But the original blunder, we suppose, must be perfected at any cost. Such is the penalty we have to pay for maintaining a State hierarchy!

#### THE ANNIVERSARIES.

THE past has been a busy week in connexion with the various societies which hold their anniversary meetings in the great metropolis. A glance at any "May List" will suffice to show the increasing number of religious and philanthropic institutions which, whatever defects they may exhibit—whether in constitution or practice—represent a vast amount of Christian earnestness and liberality. Not less are they a monument of the enduring efficacy of voluntarism, than an indication, or an annual advertisement of the religious destitution, the social degradation, and not unfrequently the ecclesiastical wrongs which prevail in Great Britain and the world at large. In this respect, alone, they are calculated to effect no small amount of good. The knowledge of a disease, we are told, is half its remedy, and emphatically so is it in respect to such distempers. The melancholy picture annually presented by means of the May meetings, is, at all events, adapted to bring home the sense of responsibility to all conscientious minds; and if its gloomy colours sadden the heart, the same agency which makes them visible reveals many gleams of sunshine and lighter tints, which tend not a little to inspire hope and encouragement. The danger is lest in view of these multiplied agencies for alleviating human ills, individuals overlook, or shut their eyes to, personal responsibilities, and delegate to societies that work which they are called upon to perform themselves. But we are digressing from our purpose, which is rather to note any striking features in the meetings of the last week, than to discuss the more general tendency of religious organizations.

Foremost amongst them have been the anniversaries of the City Mission and Christian Instruction Society—kindred institutions, the united agency of which cannot but exert a potent influence upon the religious condition of the great metropolis. The former can boast of nearly 250 missionaries, and an income of upwards of £20,000. If increased resources may be taken as a test of its usefulness, it must have been abundantly successful. Its income has steadily increased every year, and this year exceeds by £3,000 that of last. Uniting men of all denominations in its favour, it specially receives the support of a large section of the Evangelical Church party. Far better is this kind of combination for works of love and charity, and more likely to result in good to the world at large, than formal alliances to force a show of equality where it cannot and does not exist, and to present an aspect of Christian unity by means of a uniform creed and public exhibitions. The Christian Instruction Society is more especially connected with Dissenters, and presents strong claims upon their regard. It does a vast amount of good for a small amount of money. Employing none but lay-agency, it offers facilities to all zealous Christians in the metropolis who may be able to devote a portion of their time to the spiritual necessities of the poor. In its open-air services and special lectures to the working classes it has ventured to break through the shackles of ordinary religious forms, and we hope with corresponding success. By its agency 50,000 families were visited last year by 2,000 visitors in connexion with it, and experience has proved it to have been no mean instrument in recruiting our Sunday-schools, congregations, and churches. At the annual meeting last week, Mr. Ainslie stated many facts indicative of improvement among the poorer classes in London, which are not a little owing to such silent but powerful means of influencing their hearts and lives and Mr. Stovel pointed out how much yet remained to be done, and how imperfect was their machinery for effecting it, especially in respect to the suitability of publications put into the hands of the working classes, and to the contradictory advice given them by different visitors.

As employing the agency of the press, the Bible and Tract Societies may be classed together. The chairman at the former meeting was Lord Ashley, who has been appointed permanent president of the institution in place of the late Lord Bexley. As may be imagined, the anti-Papal question was the favourite topic with the speakers, and from the prominence which was given to it, the audience might naturally suppose that Popery was the grand enemy with which the society had to contend both at home and abroad. It is a pity that a meeting ostensibly held for promoting the circulation of the word of truth should have been turned so exclusively into an arena for denouncing an ecclesiastical system which, opposed as it is to the free use of the Scripture, is not, in this country at least, the greatest bar to the spread of true religion. From the present temper of not a few ministers and newspapers it would really appear that the great object of religion was not to subdue the

heart of man, but to "put down" Popery. But although such abundant reference was made to the obstacles to the free circulation of the Scriptures presented by Papal intolerance, both Report and speakers were ominously silent on the hindrances which the monopoly of printing presents. The Rev. Hugh Stowell, indeed, advocated "Free-trade" in the bread of immortality, and emphatically contended that "the word of God must be free," but made no reference whatever to the only effectual means for carrying into effect these views; and we have very little doubt that when Mr. Hume's motion on the subject is brought before Parliament, Sir R. Inglis, who was present at this meeting, will be found amongst his most strenuous opponents. It appears, however, that the recent excitement has had the effect of increasing the funds of the Bible Society by £12,000. At the meeting of the Religious Tract Society it was stated that some of its publications had been translated into not less than 110 different languages. The numerous and cheap volumes that issue from its press so frequently come under our notice, that we need not now make any special reference to them. One of the most interesting features of the meeting on Friday was the speech of Dr. Murry, the delegate from the American Tract Society, who averred that Popery was decidedly losing ground in that country. Supporting this statement by numerous facts, he attributed this pleasing state of things to the improved tone of Protestant controversy of late years. "The plan of denouncing was changed for that of teaching. They began to feel that light and love were the weapons with which to contend against Popery." We are glad to find such unexpected and valuable testimony to the soundness and success of the plan which we have all along recommended, and have been denounced for so doing by faint-hearted Christians, in dealing with erroneous doctrines and systems.

The meeting of the Sunday-school Union was, as usual, crowded and enthusiastic—Mr. Harris, M.P., an old teacher, occupying the chair. References were made, both in the Report, and by the speakers who followed, to the statistics recently published, which would seem to countenance the absurd notion that these valuable institutions are positively nurseries of crime. We need not here waste a word on the subject, but rather refer to the gratifying incident arising out of the presence of two Americans—Judge Darling, and the Rev. Josiah Henson, a minister of colour. The appearance of the latter was the signal for a display of the anti-slavery feeling of the audience, which we have no doubt will find its way across the Atlantic. At the Wesleyan Missionary Society, a falling off of £5,000 in the funds was an indication of the mode in which the reform movement is beginning to tell upon the connexion. The Conference leaders, deaf to all claims of justice and remonstrance, can scarcely be insensible to such a fact as this. Scarcely less significant was the absence of the usual sprinkling of Dissenting ministers and laymen on the platform. The Church Missionary Society can boast of an increased income, and takes heart in the increase of colonial bishops!

THE CANTERBURY ASSOCIATION.—On Wednesday, a dinner was given to another large body of colonists about to proceed to the Canterbury settlement, in New Zealand. The cabin passengers assembled at breakfast; and the two parties, the former amounting in number to two hundred, and the latter to three hundred, afterwards met in a small building, handsomely decorated for the occasion, in the vicinity of the East India Import Dock. The ships chartered by the association, which lay in the dock, were ornamented with a profusion of flags "of all nations," and the ceremony of "christening" was performed upon one of them by Lady Lyttelton, who conferred upon it the name of the "Canterbury." Lord Lyttelton, the Duke of Newcastle, and Mr. M. Milnes, addressed the emigrants. Mr. Adderley, in the course of his speech, took occasion to condemn the Malthusian philosophy, and drew attention to one of the emigrants who had fourteen daughters, and a married son "who promised to attain to the like patriarchal honours" [loud cheers and laughter]. A gentleman present remarked that it was satisfying to know that these philosophers did not carry out their doctrines. "He met a son of Mr. Malthus the other day, who had fourteen children" [loud laughter].

[Advertisement.]—HALSE'S PORTABLE GALVANIC APPARATUS.—(From the *Wesleyan* of March 10).—"That Mr. Halse stands high as a Medical Galvanist, and that he is generally considered as the head of his profession, are facts which we have long known; but we did not know, until very recently, that he had brought the Galvanic Apparatus to such a high state of perfection that an invalid may galvanize himself with the most perfect safety. We happen to know something of Galvanism ourselves, and we can truly say that his apparatus is far superior to any thing of the kind we ever beheld. To those of our invalid friends, therefore, who may feel desirous of testing the remedial powers of Galvanism, we say, apply at once to the fountain head. To secure beneficial results, it is necessary, as we can from experience assert, to be galvanized by an apparatus constructed on the best principles; for, although the sensation experienced from the small machines of the common construction during the operation is very similar to that experienced by Mr. Halse's machine, yet the effects afterwards produced are vastly different, the one producing a feeling of exhaustion, and the other a feeling of renewed vigour. Mr. Halse particularly recommends Galvanism for the restoration of muscular power in any part of the body which may be deficient of it. Mr. Halse's residence is at 22, Brunswick-square."

#### THE MIRROR OF PARLIAMENT.

##### PETITIONS PRESENTED.

Agriculture, for the relief of, 4.  
Annuity-tax, for the repeal of, 1.  
Church and State, for the separation of (from Derbyshire Congregational Union), 1.  
Church of Rome, against the encroachment of, 91.  
Church-rates, for the abolition of, 3.  
Ecclesiastical Titles Bill, for a more stringent measure, 162.  
Education, for a national system, 1.  
Elective Franchise, for the extension of, 1.  
Minister's money (Ireland), for abolition of, 1.  
Newspapers, for abolition of burden on, 19.  
Oath of Abjuration (Jews) Bill, against, 7.  
Paper, for repeal of duty on, 1.  
Regium Donum, for the discontinuance of, 3.  
Religious Houses Bill, against, 4.  
School Establishment (Scotland) Bill, against, 5.  
Sunday Trading Bill, against, 1.  
Windows, for repeal of duty on, 1.  
Wool (parish of), complaining of spiritual destitution from having no resident minister, 1.

##### BILLS PRESENTED AND READ A FIRST TIME.

Bridges (Ireland) Bill.  
Common Lodging Houses Bill.  
Universities (Scotland) Bill.  
Colonial Property Qualification Bill.

##### BILL READ A SECOND TIME.

Apprentice to sea service (Ireland).

##### BILL READ A THIRD TIME.

Property-tax Bill.

#### DEBATES.

##### THE RAILWAY AUDIT BILL.

On the order of the day, on Wednesday, for going into committee on this measure, Mr. LABOUCHERE, though not opposing the Speaker's leaving the chair, refused the Government sanction to the bill. No system of railway audit could be effectual that was not continuous, and in the hands of persons altogether independent of the directors, and of all who possessed influence over the shareholders. The reason why he had forborne from bringing in a bill founded upon that principle was, that he despaired, knowing the great influence possessed by railway directors in that House, and the apathy of the great body of the public upon the subject, of being able to carry it. In this bill, the committee of audit were to consist of persons with the same qualifications as directors, and, although it was an improvement upon the existing system, it would be a delusion to imagine that it afforded any substantial security for a proper audit of railway accounts.

Mr. B. DENISON thought the Government ought to bring forward a more efficient measure, and should oppose the present bill, believing that it would multiply difficulties.

Mr. E. ELLICE contended that if Parliament acted upon the principle that it should interfere with railway accounts, it ought to go further; insurance and joint-stock banks should be placed in the same category.

Mr. LOCKE, who had charge of the bill, complained that when the Government recoiled from the attempt, and four bills had already been rejected, it was hard that a measure should be so ill-received which had been prepared by delegates from forty-seven railway companies, representing a capital of £120,000,000.

Mr. HUME maintained that the bill was based upon a sound principle; that joint stock companies should be left, with facilities afforded by Parliament, to manage their own affairs, and if they were mismanaged, the shareholders would be alone in fault and would be the only sufferers.

Mr. W. WILLIAMS insisted that no railway audit could be effectual, or satisfy the public, unless the Government placed the appointment of auditors in hands independent of railway directors. In the absence of such a measure, this bill, being an improvement on the present system, should receive his support.

Mr. CHAPLIN should not object to this bill if it provided a real audit; but it contained provisions for general purposes, and placed the audit in the hands of irresponsible persons. He moved that the committee be deferred for six months.

After some further discussion, the original motion was carried by 72 against 49.

The House then went into committee on the bill. The first clause, by which the principle of the measure was set forth, was opposed by Mr. B. DENISON, who moved its excision, and divided the committee, when the clause passed by a majority of 81 to 60.

At the 8th clause, the Chairman reported progress, and had leave to sit again on the 28th.

##### REPEAL OF THE MALT-TAX.

Mr. CAYLEY brought forward, on Thursday, his motion, declaring the expediency of repealing the malt-tax. The tax amounted to from 70 to 100 per cent. on the price of the article, and its imposition was wholly inconsistent with the principles of commercial policy under which all duties had been withdrawn from articles of general consumption. It was argued that the tax was, in reality, paid by the consumer, but it also seriously injured the producer by restricting the demand, cutting down his profits, and embarrassing his business. On the score of health, and for the sake of the labouring classes more especially, he called upon the house to decree the ultimate extinction of the impost. By stimulating the consumption of malt, they would open to the farmer a wider market for his barley, an article in which the British producer was as much superior to the foreigner as he was inferior with regard to

wheat. Competition was therefore not to be dreaded on this point; and the agriculturist, if thus helped, would be enabled to endure the struggle entailed upon him by our free-trade policy. He then moved the preliminary resolution, necessary for the introduction of a bill providing for the gradual and prospective repeal of the malt-tax.

Mr. ALCOCK, in seconding the motion, remarked upon the absence of many agricultural and Irish members, and apprehended that there was no chance of getting the tax repealed this year. He did not himself wish to have so large a branch of revenue, producing between five and six millions annually, hastily abandoned, but would be satisfied if the finance minister would concede the principle, and promise to begin the process of reduction when the Exchequer was in a condition to afford it.

Mr. PACKE feared that if the importation of malt were permitted, the home producer might find himself worse off than before. If the prohibition against the foreign article was maintained, he would accept as a great benefit any reduction in the tax; but as a large grower of barley, he deprecated a change which might be ruinous to the British agriculturist. Mr. AGLONBY felt obliged to vote against the motion, merely because the financial arrangements for the year had been made, and the revenue could not spare the malt-tax. Mr. FLOYER contended that beer came within the category of articles of prime necessity, which it was the established policy of the present administration to exempt from taxation. The reduction of the malt-tax would at once enable the labouring man to expend his wages to better advantage, and give the farmer greater means of employing him.

Mr. SEYMOUR stated some facts gathered during a personal inspection of some union workhouses in Dorsetshire, to show that the condition of the labourer was much improved this year in comparison with the last. Mr. P. BENNET offered some counter-statements as to the fact, and argued that justice demanded malt should be untaxed while corn was left without protection. Mr. TRELAWNY denied that the repeal of the tax would produce any benefit to the labouring class sufficient to counterbalance the loss of revenue it would involve. Mr. WOODHOUSE opposed the motion, chiefly under a dread of foreign competition, but enforced the necessity of providing some relief for agricultural distress in the future financial schemes of the Chancellor of the Exchequer. Mr. FREWEN quoted returns, which proved that the quantity of malt manufactured had not increased since 1780, notwithstanding the great increase of population. He argued from this fact that the heavy tax had prevented the natural extension of the malting business, and stimulated a vast amount of adulteration and the substitution of deleterious drugs for genuine malt and hops. Mr. G. SAUNDERS opposed the motion. Mr. H. DRUMMOND advocated the abolition of a tax which was paid, almost exclusively paid, by the agricultural labourer.

The CHANCELLOR of the EXCHEQUER defended the tax, contending that few branches of revenue were collected more cheaply and conveniently, or exercised a pressure so light in comparison with the amount derived from it. The stationary character of the consumption of malt was attributable to the changed habits of the people, as testified by the vastly increased quantities of tea and coffee that were consumed notwithstanding the heavy custom duties still imposed upon those articles. He denied that the tax prevented the poor man from brewing at home, and declared that its abolition would largely increase the practice of illicit distillation. Turning to the financial side of the question, he demanded how it was possible to replace nearly five millions of revenue by imposts less oppressive than the malt duty. The Protectionists had pronounced in favour of the abolition of the income-tax, and he called upon them in consistency with that principle to resist the attempt to strike off another chief source of national income.

Mr. DISRAELI pleaded the extreme distress of the farmers, whose loss from free trade had been admitted by the free-traders to be thirty millions, and was now probably not less than seventy millions. As the withdrawal of protection left them no chance of profit on the wheat crop, they were thrown back upon barley, and it was not just to exact from this article an amount equal to one-tenth the whole mass of taxation. Prosperity could never be secured to the country, as the best authorities upon political economy concurred in assuring them, until the owners and occupiers of land were placed upon a level with the rest of the community. He asked not that the commercial policy lately adopted should be reversed, but that it should be made consistent, and the agriculturists relieved from their unfair burdens, as they had been compelled to resign the advantages they once possessed. Otherwise, he saw nothing but gradual and inevitable ruin; and, as a protest against the unjust and injurious course which the Ministry seemed determined to pursue, he intended to give his vote in support of the motion.

Mr. HUMPHREY advocated the total repeal of the tax. Mr. BASS supported the motion. Mr. BROTHERTON denied that beer was a necessary of life, and therefore opposed the motion. Mr. HENLEY apprehended that real property paid more than its fair share of the public burdens, and wished to have the malt-tax taken out of the schedule.

Lord JOHN RUSSELL urged that the party who objected to the malt-tax were wholly unable to suggest any plan by which the four or five millions it produced could be replaced to the Exchequer, and consequently submitted that they had no title to demand its extinction.

Mr. CAYLEY replied, and the House divided—for

the motion, 122; against, 258: majority against the motion, 136.

#### THE INCOME-TAX COMMITTEE.

Mr. HUME moved, on Thursday, in pursuance of an understanding previously come to, for the appointment of a Select Committee on the Income-tax. Mr. GLADSTONE objected that it might amount to nothing less than the appointment of a committee to inquire whether faith should be kept with the public creditor. Lord JOHN RUSSELL and Mr. DISRAELI concurred in believing that the House was morally pledged to an inquiry; and after some further remarks the motion was agreed to.

On Friday the CHANCELLOR of the EXCHEQUER announced his intention to insert a clause giving to tenant-farmers the power of making appeal to the commissioners when the assessment for the year was made on a larger sum than his profits amounted to, in order to meet the wishes generally expressed to that effect. Colonel SEXTON (who had repeatedly given notice of an amendment to the same effect) called upon the House, amidst cheers and laughter, to joy over the repentant sinner. Mr. DISRAELI thought his honourable and gallant friend deserved great credit for his ability and perseverance on this subject, and that the Chancellor of the Exchequer had also manifested great good sense and good feeling in acceding to the proposal. After some conversation the clause was brought up and agreed to. The bill, as amended, was agreed to, and ordered to be read a third time on Monday.

On Monday, the bill—granting the renewal for one year—was accordingly read a third time and passed.

#### THE CONSTITUTION OF SELECT COMMITTEES.

The nomination of the Caffre War Committee was next taken, and raised the question of the general constitution of select committees. The members proposed by Lord JOHN RUSSELL were the following:—Mr. Secretary at War, the Marquis of Granby, Sir E. Buxton, Mr. Stanley, Colonel Thompson, Mr. Cardwell, Viscount Mandeville, Mr. Evans, Mr. Mackinnon, Mr. Carter, Sir J. Walsley, Mr. Booker, Admiral Dundas, Colonel Estcourt, and Mr. Hawes. Colonel DUNNE complained how extremely unfair it was to reject Irishmen from almost all committees. Lord JOHN RUSSELL said he would be happy to accept Col. Dunne instead of some one of the gentlemen nominated. Mr. HOBHOUSE declared his opinion that the constitution of the House as regards the appointment of committees is the most unjust that has ever been recognised by any legislative assembly:—

The whole system of appointing these committees is devised in order to blind the country. They are settled by a certain number of gentlemen on the Ministerial as well as on the Opposition side of the House, who, no doubt, compare lists; and we frequently find that some of the best, ablest, and most enlightened members of the House are excluded. Some hundred members are supposed to be ubiquitous, and appointed to almost all committees. One member is placed on a committee because he is connected with "the Leading Journal of Europe." We often find gentlemen, indeed, who have not yet displayed any particular talent or ability, or attained any position in the House, employed on economy committees; and then they were enabled to go down to their constituencies and say, "See what I have done; I have been the means of reducing these salaries and abolishing these places," thus obtaining a popularity from which other members are excluded. I do not say those gentlemen are not men of great ability and talent, but they have not yet exhibited their talents to the House. We ought to adopt the French system of dividing ourselves into Bureaux.

Mr. REYNOLDS claimed the proportionate number of Irish members on every committee—one in every six members. Mr. KEOGH criticised this particular committee, as most iniquitous and unfair; and declared his belief that the exclusion of Irishmen is systematic. Lord JOHN RUSSELL was willing to augment the committee by three, and to omit Admiral Dundas. Mr. BRIGHT avowed that his experience led him to believe that nine out of ten committees are "shams." A motion by Mr. HUME, to adjourn the debate, was negatived, by 131 to 16. The original list as at first nominated, with the addition of Mr. Sadleir, Mr. Reynolds, and Colonel Dunne, was at last agreed to.

#### ECCLIASTICAL TITLES BILL.

On Friday, on the motion for going into committee on this bill, Mr. URQUHART moved as an amendment:—

That the recent act of the Pope in dividing England into dioceses, and appointing bishops thereto, was encouraged by the conduct and declarations of her Majesty's Government.

That the publication by Lord John Russell of his letter to the Bishop of Downham, which contained expressions calculated to wound the religious feelings of many of her Majesty's subjects, produced large expectations of legislative remedies, which have been disappointed by the provisions contained in the measure now submitted to the House.

He supported these resolutions by a recapitulation of the matters which have been advanced in different forms on previous stages of the measure. He thought scarcely any party in the House was in a position to affirm the contrary of his propositions. With respect to some of those parties, the resolutions merely gave expression to what had already been asserted in their speeches before the House; while he had every reason to expect that those who supported the Government on the general question would at least abstain from voting on the present occasion against statements which they could not deny. With regard to the first resolution, if the House affirmed it, they would get rid of the measure, without, he trusted, creating any new convulsion, and without throwing the country into disorder by a change of government. This was not a vote of general want of confidence—there was a great difference between a vote of censure and a vote of

no confidence. The question would still be left open for allowing the Government to deal with it in some other manner. With regard to the second resolution, though he found he could not propose it in the form he had wished, he could not think that the inflammatory letter of Lord John Russell should be allowed to pass by without censure. He concluded by moving his first resolution.

Sir GEORGE GREY opposed the re-opening of the discussion, and the reversal of the decision at which the House had arrived after a protracted debate of seven nights, by an overwhelming majority. He went over the topics reviewed by Mr. Urquhart, with arguments and quotations to show that the consent of the Government to the establishment of a hierarchy had been expressly withheld, and that an intimation had been given to the Pope that if the permission were formally asked it would be formally refused. He contended that the distinction drawn between a vote of censure and a vote of no confidence was fallaciously grounded on a misconception of what Lord John Russell had said the other night in reply to Mr. Roebuck. Mr. Urquhart said that the resolution he now proposed, not being a vote of want of confidence, but only a vote of censure, it might be quietly submitted to by the Government, without involving that dangerous consequence which he anticipated, namely, a general convulsion throughout the country by a change of Government. But Lord John Russell drew a distinction between the Government being placed by the House in a minority on four different occasions, and a vote of want of confidence or a vote of censure on the part of the House; and he expressly stated, that if either a vote of want of confidence or a vote of censure were passed, Ministers could not continue to carry on the government of the country. As Mr. Urquhart wished for no legislation, where was the consistency of his asking for censure on a measure which he declared to be inadequate to the purpose of doing that which he condemned? He (Sir G. Grey) would take this opportunity of stating, that since he last addressed the House on this subject, he had received a letter from the Abbé Hamilton, declaring that his (Sir G. Grey's) version of the notice said to have been given to the Earl of Minto, of the Pope's intention to create a hierarchy in this country, was strictly correct; and, consequently, the information upon which the hon. member for Sheffield had given his account of the circumstance must have been inaccurate.

Mr. FRESHFIELD opposed the amendment, as an obstruction to legislation which, however inadequate, had been too long delayed. Sir R. INGLIS, Mr. PLUMPTRE, Mr. DEBDES, and Sir D. AGLAND, expressed, in the course of the debate, their intention of voting against the amendment on the same ground, and in the hope that the bill would be amended in committee.

Lord J. MANNERS would vote for the motion of the hon. member for Stafford as in fact a truism, which, in his opinion, it would be for the public advantage to record formally on the journals of the House, and which he believed the country had already ratified by its verdict. The conduct of the Government for a series of years, in Ireland and the colonies, had been directed to favour the Roman Catholics and repress the interests of the Established Church, and they now showed their consciousness of the weakness of their position by proposing a measure of puny and illusive legislation, which had satisfied no party. From all that had taken place, the Pope was well entitled to conclude that his proceedings would not be met in a hostile spirit by the Government of England; and perhaps the expectation was not a very erroneous one, as, had it not been for the spirit displayed by the Crown and the people of England, the aggression would in all probability have been quietly submitted to.

Mr. SADLER supported the amendment, in a speech directed, not against the policy condemned, but the bill, which he aimed to throw out.

Mr. REYNOLDS assured the supporters of the bill they would have occasion to make a still greater display of patience, as he and his friends were determined to resist it by every means in their power. He recommended the free-traders who had supported this atrocious bill to imitate the conduct of the hon. members for Manchester, in appealing to their constituents, who had condemned it unanimously. The bill, should it pass, would be a dead letter as regarded Ireland, for ministers would never dare to put it in execution there; but Irish members would not, on that understanding, abate their opposition. He attributed the popular fervour on the subject to a recurrence of that periodical madness with which the English were liable to be affected.

Mr. STANFORD described himself, much to the amusement of the House, as a political Parian, unconnected with any party—as one of the most insignificant members, and often made to feel himself such. He could not be charged with being bigoted against the Bishop of Rome, inasmuch as he had gone to the expense of £25 in publishing a pamphlet on the beauties of Italy, of which he had sold six copies. He should support the proposition of the hon. member for Stafford, which he regarded as indisputable.

Lord D. STUART said if the hon. member for Stafford had moved, as an amendment, that the Speaker do leave the chair that day six months, he would have given his vote to it, but he objected to getting rid of the bill by a side wind. He could give no countenance to a bill which he considered to trench on the principles of religious liberty; and although he was aware that the course he took might give offence to a large body of his constituents, he felt bound to act on his own views of what was just. As, however, the majorities against him were so enormous, he thought it would

be useless waste of time to offer further opposition. The time would come when the people of this country would be ashamed of such legislation, which he regarded as discreditable to the Government.

Mr. BANKES would vote for the amendment, dissenting from his hon. friend (Sir R. H. Inglis) as to its interference with the further progress of the bill. To the question put to him by the amendment he felt bound to say "Aye." Whatever amount of blame might be due to the present and former governments for their policy in reference to the See of Rome and its adherents, let future governments learn that the House of Commons would no longer tolerate indifference or negligence on this vital subject. He thought the noble lord at the head of the Government had much to answer for throughout this transaction; first, by the encouragement held out to the Roman Catholics, and then by his November letter. The bill had been mutilated since the return of the noble lord to office, and he hoped to see the second and third clauses restored to it. Mr. SPOONER took the same view.

Lord J. RUSSELL rose to explain that there was no foundation for the notion of the honourable member for Dorsetshire, that members were obliged to say "aye or no" to the proposition submitted by way of amendment. The question to be put was, "that the Speaker do now leave the chair." He must complain that some honourable members opposite, who had supported the bill on the second reading, should now avail themselves of so paltry and shabby a pretext to obstruct and defeat it. He totally denied that the conduct of the present or recent Governments had been the cause of this Papal aggression. So far from the indulgence shown to Roman Catholics affording a ground for establishing ecclesiastical dignities in this country without the consent of the Sovereign, and contrary to the expressed wishes of the Government, it might rather have afforded reason for their spiritual head to consult the views of the English Government on the subject. He regarded this aggression as part of a great plan aimed against the civil and religious liberties of every country in Europe. He believed that that attempt would have been made, whatever might have been the conduct pursued by the English Government towards the Roman Catholics, and he felt the more inspired to resist it from a consciousness that there had been nothing in that conduct to provoke it. It was to counteract the liberal influence of this country in Europe, and to forward the designs of those who could not bear to see the cause of civil and religious liberty making progress. As regarded Ireland, the provisions of the bill only reiterated those of the Act of 1829. It was not necessary either to affirm or deny the amendment, though of course those who wished to pass a vote of censure on the Government would support it. The people of England, however, would not see with approbation a display of party differences on the present occasion.

Mr. DISRAELI admitted that the noble lord's statement of the forms of the House could not be controverted, but the amendment only contained an assertion which he himself had repeatedly made in that House; and when this issue was placed before him, he would be justly chargeable with taking a mean and shabby course if he shrunk from giving his opinion upon it.

Is it true, or is it not true, that the aggression of the Pope has been encouraged by the conduct and declarations of her Majesty's Government? [cheers.] Is it a fact or not that the First Minister of the Crown has himself, in this House, expressed an opinion that he saw no harm in Roman Catholic bishops assuming territorial titles in England? [cheers.] Is it a fact, or is it not, that a Secretary of State in another place expressed his hope that the Roman Catholic bishops of the United Kingdom would take their seats as peers of Parliament in the Lords? Is it a fact, or is it not, that a member of the cabinet was sent as plenipotentiary to Italy, and held frequent and encouraging conversations with his holiness? [hear, hear.] Is it a fact, or is it not, that, influenced by his counsels, and animated by his presence, the Pope himself condescendingly intimated to him that he was about to interfere with the domestic affairs of this country? [no, no.] "There is something that affects England," was the intimation, according to the statement of the noble lord opposite, and I at the time expressed my surprise that the plenipotentiary did not deem it necessary to inquire what it was.

Lord J. RUSSELL: I wish to state what I did say. I observed that it had been stated that the Pope used these words, but that Lord Minto denied that he ever heard anything of the sort [cheers].

Mr. DISRAELI: Is it a fact, or is it not, that the Vice-royalty of Ireland was in indirect communication with the Pope, and expressed affection for his person and reverence for his character? [cheers.] If these be facts, I ask whether, in the language of this resolution, the aggression of the Pope may not fairly be described to have been encouraged by the conduct and declarations of her Majesty's Government?

Mr. ROEBUCK insisted that the acts of the Pope which had given such great offence were brought about by the conduct of Government, and that every act of Government, up to a certain point, was calculated to lead to the result we had witnessed. He would support the proposition, and take every possible opportunity of putting an end to the bill.

The House then divided; and the numbers were—  
For the amendment ..... 201  
Against it ..... 280

Majority for Ministers .... 79

The original motion was then agreed to, and it was arranged that the bill should stand first for Monday.

It was accordingly moved early on Monday evening, that the House go into committee on the bill; when Mr. MOORE interposed an objection of form, that the bill had been introduced without a com-

pliance with the standing order which requires that no bill relating to religion, or for altering the laws concerning religion, shall be brought into the House until the proposition shall have been first considered, and agreed to, in a committee of the whole House. He argued, that the bill applied not only to temporal incidents, but to vital and essential points of religion; and, therefore, fell within the standing order.

Sir G. GREY said the question had not come by surprise upon the Government, who, after mature consideration, and taking the opinion of the Chair, had come to the conclusion, from the nature of the bill, and from precedents, that the preliminary form of a committee was unnecessary. Bills affecting spiritual functions of the Roman Catholic Church had been introduced and passed without such preliminary form. The objection, moreover, came too late.

Mr. ROEBUCK sustained the objection in point of time as well as of fact, contending that the bill went directly to alter the laws affecting religion.

The SPEAKER said, the question was one of some difficulty, there being no direct authority for the interpretation of "the terms relating to religion," and "the laws concerning religion;" but, as far as he could collect from the different interpretations put upon those terms by the House, and from the course which had been followed in various bills, he inclined to think that it was not necessary for any bill to originate in a committee of the whole House, unless it related not merely to the legal incidents, but to the spiritualities of religion. He referred to several precedents in support of this opinion, and in conclusion stated that he adhered to the opinion he had first formed, that the bill was not one which it was necessary to introduce through a committee.

Mr. M. GIBSON suggested that a select committee should be appointed to examine precedents and report their opinion. After a fervid attack upon the bill by Mr. GRATTAN, Mr. REYNOLDS moved that the debate be adjourned, and Mr. KEOGH argued, from the opinions of eminent legal authorities, that the bill as originally introduced came within the order.

Mr. GLADSTONE was prepared to support a motion for the appointment of a select committee, because all must admit that the precedents were eminently unsatisfactory. There was some colour for the proposition of the Solicitor-General, that the true meaning of the term "religion" was the established religion of the country; but the course of precedents applicable to that construction was by no means decisive. The Solicitor-General had argued that bills affecting injuriously the securities of the Established Church should be introduced through a preliminary committee. The House had then to decide whether a bill tending to strengthen those securities should conform to the order or not: he thought the rule ought to apply both ways.

Mr. SADLER disputed some of the positions of the Solicitor-General.

Lord J. RUSSELL urged that a select committee must leave the question eventually to the decision of the House—the proper tribunal.

Mr. BRIGHT said, the bill distinctly referred to the Church of England, and its very object was to strengthen and secure the prelates of that Church in their dignities and offices. As there were doubts upon the subject the Government should concede the committee.

The House divided, when the adjournment of the debate was negatived by 179 to 53.

Mr. LAWLESS then moved the adjournment of the House; but, upon a division, this motion was negatived by 145 to 36.

Mr. URQUHART, Mr. J. O'CONNELL, and Mr. KEOGH—the latter at some length and with much ability—opposed the progress of the bill. Lord JOHN RUSSELL replied, but there was no novelty in the speeches on either side—except that Mr. Keogh asserted he saw the British consulate at Rome illuminated on the creation of an archbishop of Westminster.

Mr. BRIGHT said no human being had yet laid his finger on the particular wound supposed to be inflicted by the Pope, or had suggested a remedy if there were a wound. No lawyer had given a logical definition of what was the matter with us. It had been admitted that the law of 1829 had not been broken; why, then, should there be a more stringent law for Ireland? He acknowledged that offensive language had been used, but priests in power were prone to use offensive language. The bill would not touch the Pope or Cardinal Wiseman; it would injure only the Government and the Legislature of England. The noble lord had got into a quagmire, and he (Mr. Bright) proposed that this bill, which nobody liked but himself, should be withdrawn—a bill which would sow discord between England and Ireland, and would never have been introduced if all its consequences had been foreseen.

Mr. SCULLY moved that the debate be adjourned; but the motion was negatived by 365 to 54.

A motion was then made for the adjournment of the House, on which Lord JOHN RUSSELL gave way, and the debate was adjourned until Thursday.

#### MISCELLANEOUS.

CRIMINAL JUSTICE.—In the House of Lords, on Thursday, Lord CAMPBELL laid on the table the Report of the select committee on the Administration of Criminal Justice Bill and the Prevention of Offences Bill. He was anxious to state that the merit of preparing these bills was chiefly due to Mr. Graves, Q.C., and Mr. Pitt Taylor, a grandson of the great Earl of Chatham. He had also the pleasure of stating that he had received a letter from Lord Chief-Justice Blackburn, one of the greatest judges who had ever sat on the bench,

either in Ireland or in England, informing him that his learned brethren and himself highly approved of these bills. The noble and learned lord moved that they be reprinted, with a view to being re-committed; which was agreed to.—On the motion of the Earl of CARLISLE, the Apprentices and Servants' Bill was, after a short conversation, read a third time, and, certain amendments having been made, passed.

TRANSPORTATION.—On Friday, Lord LYTTELTON, in presenting two petitions from Van Diemen's Land, praying for the cessation of transportation to that colony, dilated on the various objections against the continuance of the convict system, and insisted on the necessity of substituting some better arrangements. The Archbishop of Dublin bore testimony to the successful working of the Penitentiary system with regard to criminals in Ireland. Earl GREY admitted the validity of many of the objections urged against transportation, but contended that, by the recent reforms, the system was relieved of a great portion of its attendant evils, and that, in the colonies, there was a diminution of the opposition entertained against it. The Bishop of Salisbury joined in highly commending the reformatory discipline pursued at the Portland Penitentiary. The Bishop of OXFORD said, the paramount evil of transportation was, that it violated the greatest trust which a great country could have placed in its hands—that of planting colonies in different parts of the globe. It was infamous for a Christian people to sow their colonies with criminals. Lord MONTAGUE contended, that transportation is a benefit to the Empire at large, as well as to the colonists; and, it would be impossible to carry on the Government without the power of expatriating criminals. The Duke of ARGYLL denied that the system was of inevitable necessity, and maintained, that the colonists are the best judges of its advantages to themselves. After some further conversation, the petition was ordered to lie on the table, and their lordships adjourned.

CHURCH BUILDINGS ACTS AMENDMENT BILL.—On the order of the day (Monday) for going into committee on this bill, Lord PORTMAN said he considered some of its provisions very objectionable. It would affect the rights of some 300,000 persons who now had free seats in churches, by giving power to the Ecclesiastical Commissioners to let one half of those sittings. He believed that some of the clauses would contravene the statutes of mortmain. The bill provided that the right of patronage should be vested in those parties who subscribed not less than £50 to the building of a church; but why were persons who could not contribute such large sums to be deprived of a voice in the appointment of the ministers? He also objected to the clause which gave the right of nomination to any new church built in an extra-parochial place to the bishop, instead of leaving it with the subscribers. He suggested, as the bill was not a common-place one, but of high importance, and well deserving the attention of the House, that it should be referred to a select committee; which was agreed to, with the consent of the Bishop of London.

SCOTTISH UNIVERSITIES.—Mr. COWAN moved, on Thursday, for leave to bring in a bill to regulate admission to the lay or secular chairs in the Scottish Universities. Mr. E. ELLICE and Mr. F. MAULN supported the motion, which was opposed by Sir R. INGLIS, upon the ground that it would overturn a wholesome system, and leave the youth of Scotland to be educated by professors of any religion or of none. Lord J. RUSSELL cordially approved of the bill; for which leave was given, and which was subsequently read a first time.

THE COMPOUND HOUSEHOLDERS' BILL was read a third time, and, after receiving an additional clause, moved by Mr. BRIGHT, passed.

CONVENTUAL PROPERTY.—Sir R. INGLIS presented a petition from John George Hantley, senior, describing himself as a member of the Roman Catholic Church, and sole legal personal representative of two ladies therein named, and now deceased (formerly nuns in a foreign convent, subsequently transferred to England), and complaining that the property of the said ladies, who died intestate, though transferred to the prioress to be managed for the benefit of the said ladies, had been treated as the absolute property of the same convent. The petitioners had repeatedly requested an account, and had been obliged to file a bill in Chancery to obtain one; but he stated that, as convents were not corporations recognised by the law, he had been told that he must proceed by suit, not merely against the prioress, but against every individual member of the convent who might have participated in the property. This was so great a grievance, such an absolute denial of justice, that the petitioner called upon the House to inquire into the constitution of convents, which were neither recognised nor controlled by the laws of the country; and particularly into the circumstances of which he complained.

RUSSIA AND TURKEY, FRANCE AND ROME.—Mr. URQUHART asked Lord Palmerston, on Friday, when the Russians would evacuate the Danubian provinces, and when the Hungarians would be released? To the first question the Foreign Secretary replied that he believed the Russians had, by this time, marched out of Wallachia; and to the second, that he much regretted he really could not tell. Mr. T. DUNCOMBE wished to know when the French troops would withdraw from Rome? Lord PALMERSTON could not say—France exercised her discretion in occupying Rome, and she must equally exercise her discretion in determining the length of that occupation. Certainly the result had not been to establish good government, but the reverse.

## FOREIGN AND COLONIAL NEWS.

## FRANCE.

The events of the week are the creation of that incessant activity, Parisian journalism. Seven or eight days ago, Girardin opened from the columns of the *Presse* a fire upon the African generals, Changarnier and Cavaignac. He stated, that in the month of March, 1848, General Changarnier entered the cabinet of M. Ledru Rollin, then Minister of the Interior, and offered, if 12,000 men were given him, to land them in England, revolutionize the whole of Great Britain, and cause to be proclaimed the Republic. Girardin also averred, that there is in existence a proclamation, dated "Algiers, the 18th June, 1848," which at that date announced (though falsely) the substitution of a Marrast and Cavaignac Executive, in place of the existing Lamartine and Ledru-Rollin Executive. It will be recollected that M. Girardin, in 1848, charged Cavaignac with having intentionally allowed the insurrection of June to strengthen itself during the first three days, that he might crush it effectually on the fourth (the 28th), and place himself in uncontrolled power. The Algiers proclamation shows (says Monsieur Girardin) that General Changarnier was behind the scenes, and was on an understanding with Gen. Cavaignac upon this bloodthirsty and treasonable arrangement. M. Lacroix, Director of Civil Affairs in Algiers in June, 1848, has denied that General Changarnier knew anything of the proclamation; and, as yet, that is the only notice taken of the extraordinary charge made in *La Presse*. The other charge, about England, has not yet provoked any denial from Gen. Changarnier or his friends, though it excites much public conversation.

The other event of the day is an article in the *Constitutionnel*, in which Dr. Véron proclaims his opinion, that, if the old majority is not prepared to vote unanimously the revision of the Constitution, the Government ought to bring forward a bill for repealing the law of May. As Dr. Véron is known to be in the confidence of the President, this avowal has made a great sensation, though the official organ disclaims the sentiment. It is probably more important from the fact that the *Constitutionnel* is the journal of the middle classes; and seeing that the alternative is another convulsion or a return to the constitution, accepts, on behalf of the peace-loving bourgeoisie, the latter.

Every day, it is said, more discouraging accounts are received by the Government of the state of political feeling in the provinces. The preparations of the Socialists are ceaseless, and their organization very formidable. Large supplies of arms are in their possession; and the Government knows not where to put its hand on the depôts, notwithstanding the activity of its police, and is unable even to prevent an immense quantity from being smuggled over different points of the frontier.

## PORTUGAL AND SPAIN.

The Queen has nominated the victorious Saldanha President of the Council, and he has named his principal ministers, including M. Ferraro; whose appointment, it was expected, would give great confidence in Marshal Saldanha's Government to the monied world, not only in Portugal, but in England. It would also afford the new Government the best means of obtaining the command of the necessary funds at a period when the revenues of the country have been ruined by the united effects of the maladministration of the Comte de Thomar and of the recent insurrection.

The Queen-Mother of Spain has sustained a painful accident. In getting out of her carriage at Aranjuez her foot slipped, and she broke her leg. No danger, however, was apprehended. The Queen was not allowed by her physicians to leave Madrid to visit her mother, that the hopes of the nation (her Majesty being *enceinte*) may not be exposed to hazard.

Espartaco has written to the chairman of the Progresista Electoral Committee, emphatically disavowing all alliance with the republicans; the latter, therefore, refused to vote for the old Progresistas, or monarchic Liberals.

## GERMANY.

The Austrian Government has lately sent a circular to all the German Courts, a summary of which is given in the *Augsburg Gazette*. The preamble of the document states, that the continuation of the Dresden Conferences for a further indefinite period seems useless, and, therefore, it is necessary that they should close. However, as negotiations are still pending between the Cabinets of Berlin and Vienna, on the understanding that Austria shall admit all her states into the confederation, it would be desirable, first, to come to an agreement on this point, and then to make a common proposal. But should the two powers fail in coming to terms, it is proposed that a communication should be made to the Congress by the plenipotentiaries of Austria and Prussia, to the effect that further negotiations on the questions debated in the first commission (that of federal reorganization) shall be reserved for the Diet. Several points are, however, withheld from the cognizance of the Diet. This communication shall be accompanied by a declaration that the two Cabinets desire to see the other labours of the Commission ended; and if on the 15th of May the consent of all the Governments cannot be obtained, the Diet would have to take the final decisions. The following proposals Austria is desirous of having conclusively adopted by the Conferences and referred to the Diet only for sanction:—

1. The proposals of the second commission on the subject of voting; the plans adopted as regards voting by unanimity or majority, to apply, not as at first intended, to a new central power, but to the plenum and the restricted council.
2. The proposals of the second commission on the relations of the central power with particular states. These are proposals which have already been modified according to the views of the Governments.
3. The question of maintaining the fundamental rights voted by the Frankfurt Assembly.
4. The proposals of the third commission on material questions, in so far as they shall be decided on before the 15th of May. The remnant to be finished at Frankfurt.
5. The adoption of the principle proposed by the first commission, that the question of vote in the Diet cannot be shirked on the plea of want of instructions.
6. The principle that the Confederation must always have on foot, and ready to meet internal or external dangers, an army of 125,000 men—the levies of the smaller states to be required only when war actually breaks out.

The Prussian Chambers have closed their labours with the adoption of the press laws, in the face of a protest from the whole of the Opposition. The Chambers were prorogued on the 9th. The President of the Cabinet, on the part of the King, alluded to the attitude of Prussia during the late crisis, and praised the moderation that had guided the Government to a peaceable solution of its difficulties. Thirty-four bills had been deliberated upon, and wholly, or in part, received the sanction of the Government. The late extraordinary military expenditure had been met by a grant of eleven and a half millions. The President briefly intimated the imperative necessity of a central organ for Germany, and stated that, whether a return to the old Diet, or an acceptance of the plans brought forward at Dresden, should be decided upon, the independent development of Prussia should not be infringed; and alluded, in terms of gratification, to the accord existing between the Chambers and the Government, thanked them for their patriotic exertions, and then declared the Chambers closed. It is stated that the King, on the invitation of the Emperor of Russia, will proceed to meet the latter at Warsaw on the 15th inst. The King of Hanover left Berlin for his own capital.

Correspondence from Hamburg to the 9th instant states, that the nomination of the Assembly of Notables was completed, and had been officially published. The Assembly is to consist of twenty-one members—Denmark having six, Schleswig nine, and Holstein five. Count Bille Brahe was appointed to the Presidency. The decisions of the Assembly will be submitted to the Danish Government for its approval and sanction.

## ITALY.

The King of Naples is said to have died suddenly of the dropsy, with which he has lately been attacked—but the rumour may have anticipated the fact. The other items of Italian news are illustrative of Austrian rule. The commandant of Forlì had caused a young boy to be flogged to death for accidentally killing his dog with a stone. Count Nobili, the governor of Bologna, had issued a notice on the 27 ult. menacing with the bastinado all who were caught in preventing the inhabitants from smoking, and stating that all such offences, having a political aim, are liable to be punished by court-martial. On the 16th four peasants were shot at Forlimpopoli for having given shelter to part of the Passatore's band.

## CAPE OF GOOD HOPE.

The "Hellasport" steamer has arrived with news from the seat of the Kafir war, up to the 4th. The position of things had little changed, and it certainly appears doubtful whether a vague and inconclusive struggle may not be indefinitely prolonged. Sir Harry Smith remained at King William's Town, unable to execute a great combined operation from want of means. He had anticipated an attack of the Kafirs on Fort Hare, by attacking the Kafirs first; and had defeated the Kafirs, killing a hundred of them. Colonel Mackinnon had made a raid, in which he destroyed a great number of the enemy, and appropriated much stock. Seyolo had been compelled to decamp from the position which he held between King William's Town and Graham's Town, cutting off communications; and Sandilli, with the prophet Umlanjeni, is said to have retired to the fastnesses of the Amatolas. These things indicate our mastery of the country we immediately occupy, and a slight advance of operations to the frontier; but hardly more. For, on the other hand, a body of the Cape Mounted Rifles, a native force hitherto loyal, had deserted, with their horses and arms, and a still larger body had shown so much disaffection that it had been necessary to disarm them. The Blinkwater Hottentots, under the son of Meranus, refused to treat with General Somerset, and aided the Kafirs in their operations. "It is an occurrence," observes Sir Harry, "unprecedented, I believe, in the history of the world, that a mass of civilized men, the greater part born in the Christian faith, and the remainder converted and improving Christians, for years assembled in societies and villages under excellent clergymen, should suddenly, and without any cause whatever, rush back, in nearly one torrent, to barbarism and savage life." The Burghers still come forward tardily, and the colonists in general withhold support from the Government.

## AMERICA.

We learn by the royal mail steamer "America," which left Boston on the 30th ult., that the President had issued a proclamation and taken other measures to prevent another Cuban invasion. The United States Marshal at New York had taken possession of a suspicious steamer. Several parties, including a Hungarian exile, have been held to

heavy bail on a charge under the Neutrality Act. At Havana the most intense excitement prevailed with regard to another invasion. The troops were ordered to sleep on their arms, and the vessels of war to be ready for action. It was generally believed, that the cause of the detention of the "Ohio" on her last trip from New Orleans was to bring out an invading force, and hundreds of people were waiting on the Mole to catch a sight of the expected troops. But, apparently, great was their disappointment, as she passed quietly as usual to her moorings. One Spaniard had been condemned to death, having been detected in bribing a pilot to assist Lopez. The people are said to desire the invasion, and are ready to join when a respectable force lands on the island.

The Massachusetts legislature have at last succeeded in electing a United States senator, after a struggle of nearly four months. On the 24th ult. Charles Sumner, Esq., the candidate of the combined Hunkers and Free Soilers, was chosen on the twenty-sixth ballot, by 193 votes, precisely the number necessary for election.

A formal complaint has been made by the Mexican Government to the President of the United States in relation to the Indian outrages on the frontier of Mexico; against which, by the terms of the treaty with Mexico, the United States agreed to protect her. Congress having failed at the late session to make the appropriation asked by the war department for the duty, the service has not been performed; and Mexico now refuses to ratify the Tehuantepec treaty, unless these provisions are first fulfilled.

Latest advices from Hayti furnish a more connected account of the recent plot to re-establish the republic. The conspirators, it would seem, were blacks, and not mulattoes. The conspiracy extended all over the island. Nearly 100 persons were arrested at Cape Haytien, besides a large number at Port-au-Prince, including several official dignitaries. It was supposed that death would be inflicted on many, in addition to those whose execution has been already announced.

## FOREIGN MISCELLANY.

M. Falloux has returned to Paris.

A Polish soldier, aged 127, who was received last year into the Hotel des Invalides, died on the 30th ult., from an attack of gripe.

The promenade on the port of Marseilles witnessed a curious scene a few days since. A steamer arrived and landed fourteen Italians, when at the moment a body of police agents came up, and at once arrested the whole of the strangers. The motive of the arrest is not known.

The *Salut Public* of Lyons says that the situation of the silk-weavers in that city becomes every day worse and worse. With many of them embarrassment has become misery, and privation hunger. Measures are, however, in progress to assist the suffering workmen.

The fast trains between Berlin and Cologne, and *vice versa*, have commenced running, as well as a night train between Cologne and Ostend.

The Cardinal Patriarch of Venice was taken ill during the celebration of mass on Easter Sunday, and compelled to quit the church. His Eminence was carried home forthwith, and received medical aid; but a violent inflammatory fever came on, and upon the fifth day (25th) he expired.

The *Augsburg Allgemeine Zeitung* announces that the succession to the throne of Greece has been settled on Prince Adalbert, on the condition that his children should become members of the Greek Church.

Dr. Beke, the German traveller, has been making long explorations on the Egyptian side of Africa. He expects that the missionary efforts for that part of Africa will have their centre in the region of Uniamesi, or "of the Moon." Among these mountains Dr. Beke saw a volcano in an active state. In the same region he found there was a vast lake named Usambiro. Some of the mountain peaks are above the snow line, glittering in perpetual whiteness.

The eastern coast of the United States has been visited by a terrific gale from the north-east, which continued for several days, and extended from Maine to Virginia. Minot's Lighthouse, at the entrance of Boston harbour, was swept away, and all its inmates drowned. Many lives have been lost at other points, and the total destruction of property is estimated at more than 500,000 dollars. Eight persons were swept away with the sea wall at Deer Island.

The New York and Erie Railway is finished, and passengers pass from Dunkirk to New York in a single day. The distance is about 400 miles. This is one of the greatest efforts of modern times. It is equivalent in value to the Erie Canal, and opens vast regions to the commerce of New York.

At the last anniversary celebration of the St. George's Club, New York, Mr. Lytton, son of our celebrated novelist, and nephew of the ambassador, was a guest and speaker.

THE CHESHIRE RAILWAY ACCIDENT.—The coroner's inquest on this unfortunate affair, after sitting eight or ten days, has resulted in a verdict of "Accidental death," with great blame to the executive of the line, and a charge of imprudence and indiscretion against the officers; the jury being of opinion that there was a deficiency of locomotive power, and that the management was imperfect, endangering the safety of the public. The jury recommended, also, that signals be placed at each end of the tunnel, and that lights be furnished in the carriages.

## RELIGIOUS ANNIVERSARIES.

## BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this society was held in Exeter Hall, on Wednesday last. The hall was well filled. The chair was taken at eleven o'clock, by the Right Hon. Lord Ashley, M.P. On the front seat of the platform were the Earl of Harrowby, the Marquis of Cholmondeley, Lord Glenelg, Sir R. H. Inglis, Sir J. D. Acland, Sir Digby Mackworth, Sir E. N. Buxton, Lord Henry Cholmondeley, Lord Charles Russell, the Bishop of Cashel, the Bishop of Bombay, Archdeacon Trew, the Hon. and Rev. Baptist W. Noel, J. P. Plumptre, Esq., M.P., J. Henderson, Esq., and the Revs. Dr. Bunting and George Clayton.

The SECRETARY (the Rev. G. Brown) having read the 55th chapter of Isaiah,

The CHAIRMAN rose and said, it was not only in that capacity, but also as President of the society, he appeared before the meeting. He felt this to be the greater honour under present circumstances, which seemed to him to wear unusual dignity and importance; the ancient battle for the free circulation of the Scriptures having to be renewed, and that not against Italian priests only. And what office could be more glorious, even for the most powerful of empires, than to be, as it were, the *colporteur* of the word of God to every kindred, and tongue, and people? [cheers.] What position could be more dignified than to be the storehouse of the word of life, to offer to all living and immortal beings, in the beautiful language of the homily, "In the tongue that is understood of the people?" [cheers.]

The SECRETARY, after announcing the non-attendance, from indisposition, of the Bishops of Winchester, Norwich, and Chester, and of the Rev. Mr. Freeman, proceeded to read the Report, in which he was assisted by the Rev. G. J. Collinson (the new clerical secretary) and the Rev. T. W. Meller (editorial superintendent).

The Report commenced by deploring the losses which have been experienced in the official department of the society, in rapid succession. Mr. Cockle, the depositary, died towards the end of October last; before the close of December the clerical secretary, the Rev. A. Brandram, was also numbered with the dead; and, within a few weeks, he was followed by the lamented president, Lord Bexley.

In reference to foreign operations, the Report stated that M. de Pressensé issued during the last year 109,210 copies; the French and Foreign Bible Society, after deducting 15,000 copies sold to the British Society, 52,849; the Protestant Bible Society of Paris, 6,535, and a grant has been made to it of 500 Bibles for the use of schools. In Belgium, Holland, and the northern parts of Germany, Mr. Tiddy issued 85,534, irrespective of 15,936 forwarded to different societies or agencies; and there have been sent from this country, for the depôts at Brussels and Cologne, 2,033 Bibles, and 2,520 Testaments, in English, French, German, &c. A gratifying report has been received from the society's agent in Germany, Dr. Pinkerton, whose issues amounted to nearly 71,000. The issues from the eleven depôts in Switzerland, by Lieut. Graydon, have been nearly 1,000 copies more than last year, amounting to 6,006, in return for which he received and remitted 7,064 francs. The Geneva committee have disposed of 3,591 copies, from November, 1848, to the end of December, 1850. In Italy the work of the society has been chiefly confined to the northern parts, more especially to Piedmont and Lombardy. At Milan, the authorities, more especially the military authorities, have allowed the introduction of the Scriptures, and 8,914 copies have been disposed of, principally through the booksellers. This elicited an address of "The Bishops of the Ecclesiastical Province of Lombardy, assembled in Special Conference at Milan," which deplored the success of the society, and "warned the faithful against the wily machinations of the enemies of the faith." Notwithstanding this, 11,251 copies of the Scriptures have been disposed of in Lombardy and the Sardinian territories, 68,000 of the Italian version have been put to press, and 20,047 sent to Italy. The Report further stated, that 3,642 copies of the Italian New Testament, printed in behalf of the society at Rome, have passed into the hands of the Papal Government, who have paid back the full amount of their cost. Mr. Eisner, of Berlin, whose distributions among the troops of Prussia has now amounted to above 335,000 copies, received supplies last year of 2,600 copies. The agency at Stockholm have issued 50,667, and at Christiania, 6,876 copies. The Schleswig Holstein Bible Society reports an issue of 6,570 Bibles and Testaments in two years, in the two Duchies. The St. Petersburg's agency issue last year was 27,633; and Mr. Melville, of Odessa, issued 3,652 copies. From the depôt at Malta, 12,655 copies have been issued, and from the depôt at Athens, 1,338. The Scriptures are now printed in one volume in modern Greek, and the New Testament is given freely to the schools. The issues from Smyrna and Constantinople have been 10,325 copies. A firman has just been issued by the Sultan, granting enlarged protection to Protestantism in Turkey. The circulation of the auxiliary at Calcutta was 29,891. The revised translation of the New Testament into Chinese was brought to a close on the 12th of July last; and the committee regret to say, that the controversy as to the terms "God" and "Spirit" still continues. To the London Missionary Society a grant has been made of £250 towards printing an edition of the new version at Hong-Kong—the blanks left by the translators for "God" and "spirit" being filled up by the native terms "Shangh" and "Shin." To the Church Missionary Society a tender of £2.0 was made for the same purpose, on the application of some of the missionaries, who proposed to employ the terms "Shin" and "Ling," but it has not yet been accepted.

After mentioning the acceptance of the presidency by Lord Ashley, the appointment of the Rev. John Collinson, Vicar of Braunton, as clerical secretary, and of Mr. Franklin, as depositary, the Report proceeded to speak of the funds of the society. The entire receipts of the year ending March 31st, 1851, amounted to £103,330 2s. 8d., being an increase of £11,605 10s. 1d. on those of last year. The receipts applicable to the general purposes of the society amounted to £33,795 7s. 10d., including £33,896 9s. 10d. free contributions from auxiliary societies. The amount received for Bibles and Testaments was £49,534 14s. 10d. The issues of the society for the year were as follows:—From the depôt at home, 788,073; from depôts abroad, 349,544; to al. 1,137,617. The total issues of the society now amount to 24,317,667 copies. The expenditure during the past year has amounted to £103,343 10s. 10d., being £8,297 8s. 10d. over the previous year. The society is under engagements to the extent of £61,528 2s. The Report went on to state that the adoption of the system of *colportage* had met with great success in Manchester and Liverpool, particularly in Liverpool, where a single *colporteur* disposed of 7,029 copies in the course of last year. The fund of £5,000, which had been set apart for the supply of recently-formed Sunday and day-schools, having become exhausted, a further sum of £1,000 has been applied to the same purpose. During the year 12,465 Bibles and Testaments have been granted to schools from that fund. The following grants have also been made:—To the Merchant Seamen's Bible Society, 10,947 copies of Bibles and Testaments; to emigrants and convicts; to the London City Mission, 7,525 copies, the greater part of which are intended to be placed in the hands of the missionaries for loan-stock; to the London Society for Promoting Christianity among the Jews, for distribution on the continent, 75 English Bibles and Testaments, 900 Hebrew and

German Pentateuchs, 400 German Bibles and Testaments, and 100 Dutch Bibles; to the Manchester Town Mission, 100 English Testaments and Psalms, as loan-stock; 400 Bibles to the Sunday-school Union; to the Glasgow Auxiliary, 236 Bibles and Testaments in various languages; to correspondents in Scotland, 260 Gaelic Bibles and Testaments, and 81 English. The issues of the Hibernian Bible Society during the past year amounted to 103,138 copies. To the Sunday-school Society have been granted 34,000 copies, of which 15,000 were Bibles, and 19,000 Testaments; to the Ladies' Hibernian School Society, 500 Bibles; to the Edinburgh Irish Mission, 100 Irish Testaments; and to the Irish Trinitarian Bible Society, chiefly for distribution among emigrants, 500 Bibles and 300 Testaments. The Report proceeded to state that, in the Great Exhibition, the Committee have sought and obtained a niche for the Bible—170 specimens of versions, in 130 languages, selected from a yet larger number, in the publication of which the society has more or less assisted, being exhibited; and that measures have also been adopted, by which the vast multitudes, whether of foreigners or of Englishmen, who are expected shortly to be drawn together, may have a ready opportunity of supplying themselves with copies of the Scriptures in various languages.

The MARQUIS OF CHOLMONDELEY briefly moved the adoption of the Report; which was seconded by Sir R. H. INGLIS, M.P., who congratulated the society on the choice of their new president—one who was universally known to be the most laborious of men for the welfare of his fellow-creatures, while he sought to do the will of God and promote his glory. He was glad to hear that in Italy, where the society had lately met with so much obstruction, a door had been opened for its entrance, the wrath of man thus being made to praise God. He went on to speak of the value of the Bible, in a national point of view, and asked what the world would have been without the Bible Society. It was most gratifying to know that the society had been enabled to print the Scriptures in such a vast number of languages, some of them, indeed, not even known to Sir William Jones, and of which existed no writing or grammar, till the Bible Society fairly reduced them to system, and printed in them the Word of God. But after all, it was of little use to possess the Bible in our hands, if we did not have it in our hearts and show it in our lives.

The Lord Bishop of CASHEL moved the second resolution:—

That, while this meeting, in the records of the past year, cannot but perceive much that is calculated to make solemn impressions on the mind, especially in the removal of valued and distinguished friends of the society; it also sees abundant cause for thanksgiving to the Almighty, in others being raised up to take their place, in the continued openings for the diffusion of the Scriptures, in the renewed exertions that have been made to revive and to extend the society's interests; and in the spirit of liberality by which so many auxiliary and branch societies and associations, as well as individual friends to the cause, have been animated.

It was natural at all times for men who value the Bible to value, also, the Bible Society; but the circumstances of the present times were calculated to make us love the Bible Society yet more than we ever had done [hear, hear]. It was necessary to be more indefatigable in bringing the light of Protestantism to bear upon the darkness of Popery—and to this end all lovers of the Bible should join together upon the great platform of the Bible, and the Bible only [cheers]. Popery had no antagonist which would do it half such damage as the word of the living God. Those individuals in this country who had gone over to Popery were not members of the Bible Society [hear, hear]. They had made it, like the Papists, of none effect by their traditions [hear, hear]. Some men were too "High-Church" to become members of the Bible Society [hear, hear]. He called this *wrong* Churchism. While it was a cause for sorrow that numbers had left the Protestant Establishment and gone over to Rome, it was gratifying to know that not less than 10,000 conversions from Popery had taken place in the sister isle [hear, hear]. And this was to be universally attributed to God's blessed word. The Bishop continued at some length to urge the claims of the society, and sat down amidst general cheering.

The Rev. Dr. DUFF (of the Free Church Mission at Calcutta) seconded the motion, and referred to the establishment of the first Bible Society in Asia, which dated so far back as 1810, and was the result of a sermon by the unconquerable Henry Martyn. The Doctor then described the operations of the Jesuits in India, among the Hindoos; showing the obstacles they placed in the way of the diffusion of scriptural truth.

He saw, in the city of Calcutta, some thousands of the remnants of the old Portuguese settlers and their descendants, lying under the blight of that awful apostasy, which has been so nobly denounced this day as the great Antichrist [cheers]. The followers of Antichrist in India knew nothing of the Bible. He cast his eyes to the south of India, and there he saw, not thousands, but hundreds of thousands, of proselytes to the Church of Rome, not one of whom knew anything about the Bible; and when in South India, only about a year and a half ago, he ascertained as a fact, that during the last two or three hundred years, not one single leaf of the Bible had been given to the hundreds and thousands of the proselytes of the Church of Rome there. On the contrary, there was circulating in the south of India a work, entitled "The History of Christ." And what did they think it consisted of? Ten thousand legends more monstrous than what is to be found in the Talmud. It was a notorious fact that, when a great Indian Emperor had, in his tolerance, invited men of all religions to come to him, the celebrated Xavier, a Jesuit, went to tell him what Christianity was. The Emperor's mind was open for the reception of truth from all quarters, and he was really dissatisfied with Mahometanism. Xavier, most Jesuit-like, reasoned in this manner: "Here is a Mahometan, he must be saturated with Mahometan legends; if I tell him the plain truth, according to the simplicity of the Bible, he will repudiate the thing as nauseous, on account of its simplicity;" and, therefore, he went and manufactured a New Testament, filling it with all manner of legends out of the Persian records; and he presented this to the Emperor as the New Testament. The Emperor read it, and with that simplicity of heart and that honest sagacity which really belonged to him, returned it to the Jesuit, saying, "If this be your

Shaster"—your sacred book—"I have got enough of such stuff and legends already, without coming to you to get more" [cheers]. Immediately after the sermon of Henry Martyn, a number of men—for Calcutta was then filled with men of genial minds, though they belonged to different churches—thought, what shall we do? In those days there was no steam, and tidings came from India about a twelve month after the events had occurred; but the sound of the existence of this society reached India by the Atlantic and round the Cape, and these men thought to form themselves into a committee, and send a memorial to England, and ask whether it would take them under its patronage and protection [hear, hear]. This society was rejoiced to take up this earliest child, and adopt it as its eldest and firstborn in Asia. The design of this society, then, was to supply all India with Bibles—ah! not all India; only the nominal Christians of India—for in those days the Government were afraid of the Bible, and of missionaries; they not only said so, but printed it, and the pamphlet may be had now, in which a notorious writer in those days came forward, declaring, with reference to this Bible Society, that if Napoleon Bonaparte had put forth the whole of his ingenuity, to devise the simplest and most effectual plan for throwing India into rebellion, and sweeping the British into the sea, he could have devised no plan more effectual than that of getting the Bible translated into the languages of India. And yet, to show the utter, downright, arrogant folly of such prognostications, since then the Bible had been translated into nearly all the languages of India, following everywhere on the conquests of the British, and, instead of rousing the people of India into rebellion, it has made them respect the British ten times more, by making them feel that they have a religion and a God [cheers].

The speaker went on to characterise and denounce the pantheistic theology of Germany, as only a re-vivification of a system which had existed in the East for centuries—from which could be procured whole shiploads of a more genuine sort than that imported from Germany. After all, this was not a thing to be dreaded; it was only a huge hobgoblin, which only required to be got hold of and shaken, to prove it to be nothing of substance [cheers].

The Earl of HARROWBY moved—

That this meeting receive with much satisfaction the announcement, that the Right Honourable the Lord Ashley has accepted the office of President, and would unite in expressing their best wishes that the blessing of God may rest on him and upon his efforts in connexion with the society.

The Rev. Dr. MURRAY, the representative of the American Bible Society, seconded the resolution. The society from which he was delegated was the daughter of that whose claims were now more immediately advocated, and he supposed that the mother would like to hear something of her child [hear, hear]. He would give them a few facts. The American Society was composed of eight different classes of Christians; but, like the Jews, when living in their beautiful Palestine, though belonging to different tribes, they were all of Israel [hear, hear]. The society was formed in 1816, and its operations now extended through the whole of the United States, from the Atlantic to the shores of the Pacific. Its auxiliaries amounted to 1,200. The number of Bibles, in whole or in part, circulated in the last year amounted to 600,000 copies. He concluded by saying, that between thirty and forty years ago, on one of the tides of American emigration there was one boy who had been educated in the religion of Popery from his very earliest youth; and when he arrived at the new country, and while yet in his minority, a Bible was placed in his hands, and its truths impressed his heart. From that period years had passed away, and that boy had grown to comparatively an old man, and stood at that moment on the platform of Exeter Hall, a delegate from the American Bible Society [general cheering].

The Rev. HUGH STOWELL, in supporting the resolution, after referring to the eminent services of the Chairman in the cause of moral and religious improvement, went on:—

But, my lord, you are doing, I must be allowed to say, a nobler service still for freedom; you are standing in the gap, in the great battle for liberty that is now being waged; and as chairman of the "Protestant Defence Committee," I hail you as chairman of the Bible Society [cheers]. My lord, the Word of God must be free; it must "have free course and be glorified." There are multitudes opposed to its freedom—there are multitudes indifferent to its freedom; there are men who have called out "Free-trade" in the bread that perisheth; they may have done well—I give no opinion in the matter—but I call upon them in consistency to join us in the far loftier and nobler cry, "Free trade" in the bread of immortality [cheers]. We want reciprocity in blessing. We do not wish monopoly in the Bible, nor ought we to suffer monopoly in the Bible. I believe myself, that we should send ambassadors to the Pope, to the King of Naples, to the Emperor of Austria, and call upon them in the name of common sense, Christian principle, freedom of reciprocal intercourse—in the name of liberty, to set free the Bible—the glorious emancipator of us all [cheers].

He complained of the arrangements of the Crystal Palace, in reference to the Bible translations effected by this society:—

They were told that in Paradise stood the Tree of Life in the midst of the garden. Now, he would have had this second Tree of Life—this testimony of the Lord Jesus—this inspired volume—in the midst of the Crystal Palace—in the centre of the whole Exhibition [cheers]. And he thought that if the Commissioners had had it represented to them, as he believed it ought to have been, they would never have thrust the most glorious object now in that Exhibition—nay, the most glorious object in the wide world—into a dark and comparative corner of that noble edifice [cheers]. It should have stood where stood at present what was almost an antipodal of the Bible—a mass-house, with all its paraphernalia—in the centre. It should have stood under the great dome itself, where every eye would have been turned to it, so that both foreigners and Englishmen would have had to say, "Here is the strength of this

great nation—here is the foundation of its throne—here is the source of its glory—here is the spring of its wisdom [loud cheers]. It contains all that renders the nation 'great, glorious, and free,' the envy and wonder of the civilized world." Yes, how many present had, when children, loved to see the good old picture of the Cushion and the Bible, the Crown and the Sceptre resting upon it! And this was the real, the great secret of England's liberty and freedom—the sceptre and the Crown rested upon the Word of God [cheers].

The Lord Bishop of BOMBAY, in a lengthy and appropriate speech, moved:—

That the thanks of this meeting be given to the right reverend, the Right Honourable and others, the Vice-Presidents, for their continued patronage and support.

The Rev. THOMAS JACKSON, late President of the Wesleyan Conference, in seconding the resolution, said he felt much pleasure in being called upon to do so. Referring to the efforts of Papal agents to pervert emigrants and colonists, he said it was but a few days ago that a missionary from New Zealand testified to the fact, that in that island several Romish emissaries had appeared among the native converts, and had endeavoured to pervert their minds, but they met with no success whatever, for before their arrival the converts had been supplied with the Holy Scriptures in their own language, through the providential arrangements of the British and Foreign Bible Society [loud cheers].

The Rev. ROBERT BICKERSTETH, of Clapham, moved:—

That the thanks of this meeting be given to the Treasurer and Committee for their attention in conducting the concerns of the society; that the Treasurer be requested to continue his services; and that the following gentlemen be the Committee for the ensuing year, with power to fill up vacancies. [Names read.]

The Hon. and Rev. BAPTIST NOEL, who, upon rising, was received with loud applause, seconded the resolution.

His friend, Mr. Stowell, had expressed his regret that the volumes which this society had presented in the Great Hall of Art, should be consigned to an obscure corner, where they could scarcely be seen [hear, hear]. He proposed that this meeting appoint a commissioner to represent their wishes in relation to the subject to the Commissioners of the Great Exhibition, when he had no doubt those gentlemen would assign to their volumes a more conspicuous and worthy position [cheers]. It was simply as a work of art that he advocated a place for the volumes referred to. It was to be regarded as a curiosity in art that there should have been produced from types the sacred Scriptures in a language hitherto unwritten. When they had to speak of moveable metal types, introduced and invented in China, and when the same operation had been performed with reference to the sacred Scriptures, in the languages of Tahiti and New Zealand—languages which for the first time had ever been so moulded—the fact itself might be well considered among the proofs of the march of civilization and the wonders of art. Besides, when he saw that, by the art of printing, nations but a few years back which were utterly savage, might soon be brought into a rivalry with their own, he could not but look upon those productions with far more of interest than upon the more splendid works of creative fancy [cheers]. A deputation from the meeting might call attention also to these articles upon another ground. Amongst the 130 languages in which these books had been printed, was the Indian. This country had been so long connected with India, that, had not this book been given her, a dark stain would have been impressed upon England [hear, hear]. It was well that they had done so, and so far had not neglected their duty. But when he looked upon these books, he could not but ask himself, was there any other nation, which, without expecting a return, would have printed 170 volumes in 130 foreign languages? And did not this fact alone show to a remarkable extent the influence of religious feeling in the land? [cheers.]

The resolution having been put and carried unanimously,

The Earl of CHICHESTER, in a brief speech, moved—

That the warmest thanks of this meeting be given to the Right Hon. the Lord Ashley, M.P., for his lordship's kind attention to the business of the day.

The noble CHAIRMAN having warmly and eloquently responded to a unanimous vote of thanks, the vast assembly separated.

#### SUNDAY SCHOOL UNION.

##### BREAKFAST AND CONFERENCE.

The annual breakfast and conference of teachers and representatives took place on Thursday morning, at the Depository, Paternoster-row. The number of gentlemen present was sixty-five—being rather more than usual. W. H. Watson, Esq., presided. Mr. GROSSER announced the names of the representatives who were present, including six from the United States of America, to whom the committee gave a hearty welcome.

Mr. STONEMAN introduced the first topic to be discussed; namely, "Is the plan of having one uniform lesson in the scripture classes generally adopted? Is it found advantageous where adopted? and if so, what are the obstacles to its becoming universal?" Facts testified that the plan was not generally adopted. Yet the advantages of a uniform plan were many—it saved the time of the teacher; it gave them the most appropriate lessons; the minds of all were at the same time occupied with the same truth; and when the lesson closed the superintendent was better prepared with a subject on which to address the whole school. The teachers, too, were better able to prepare for their Sabbath duties during the week. With these, among other advantages, why was not the plan generally adopted? Many of the elder teachers found it difficult to fall into any new regulations. The superintendent, too, found it much easier to allow them to do just as they please, than to enforce uniformity. Others had a great disinclination to mental effort. There was no doubt that any

plan would be popular which required no thinking. It was not so with this; which did not always allow the teacher to take his key-note from the last sermon which he heard.

Mr. ALTHANS, the Rev. SAMUEL GREEN, Mr. GOVER, and Mr. GROSSER, took part in the discussion.

Judge DARLING, of America—who was received very cordially by the meeting—said that in his own country he was engaged in this good work, and had been so upwards of thirty years, twenty-seven of them in the capacity of superintendent; and he must confess, that the subject now under discussion had given him more trouble than any other. It was not a debatable point whether a uniform system of teaching was desirable; but there were many prerequisites which all schools did not possess, such as ample school accommodation, and thoroughly competent teachers. After some further observations on this subject, Mr. Darling related some interesting facts relative to American Sunday-schools, in which he said there were many youths from 15 to 20 years of age; while the children of aristocracy, middle-class, and the poor, all mingled together—they knew no distinction in America.

The CHAIRMAN intimated that the Scripture Lessons were now much more extensively used in the schools than they had been three years ago. The sale had risen from nine to thirteen thousand copies a month, while, at the same time, the Church of England, the Wesleyans, and the Presbyterians, had issued lessons to be used in their own schools respectively.

Mr. MIMPRISS made a few observations in vindication of a systematic plan. He had long been seeking to improve the Sabbath-schools in this respect; and it gratified him exceedingly to find testimony so generally in favour of his views.

Mr. J. S. UNWIN, of Brighton, thought that the three great obstacles to the adoption of a uniform system were prejudice, laziness, and want of piety in Sunday-school teachers.

Mr. DANIEL PRATT thought that obstinacy was a greater bar to uniformity than the other qualities which had been named by Mr. Unwin. Many teachers agreed to carry out the system, but would not abide by their own resolution, nor obey those whom they had appointed to be their superintendents. There must be co-operation, or no system could be adopted with success. He was disposed to propose a prize for the best essay on Sunday-school Proprieties, for there existed many lamentable defects in this matter that greatly needed correction.

Several other gentlemen spoke upon this topic, each testifying in favour of the lessons, more or less decidedly.

The second subject was introduced by Mr. HARTLEY: "What means are employed to trace the future history of scholars leaving Sunday-schools; and what means are used to keep up a connexion with them?" So far as he knew, there were, as a system, none. They came, and went, and there was an end of the matter. But he contended that no scholar should leave the school without an effort to keep sight of him. One in every ten of the population had been in the Sunday-schools, yet not a moiety of that number were to be found connected with the churches. Mr. Hartley also alluded to the importance of a register being very carefully kept in every school, and of the blessings likely to result, and which had resulted, from the plan of having Old Scholars' Tea-meetings once a year.

Mr. WILSON, of Newcastle, had been connected with a Sunday-school for upwards of thirty-seven years, and had kept a record of all the proceedings during that long period, which now amounted to eleven folio volumes. If all schools had similar documents which they could refer to it would be easy to disprove those statements which had lately been made concerning the number of Sunday-school scholars in gaols and penitentiaries, or at least reduce them by seventy-five per cent. These statistics, which had been got up for a purpose, were the most erroneous imaginable. One institution, not far from where he resided, had been adduced in evidence that the fallen females in that asylum had been Sunday-school scholars, and their fall from virtue attributed to strong drink. When the statement was published, he called upon the matron, who went carefully into the matter with him, and the result was, that scarcely one of those young women had ever been regularly to a Sunday-school, and taught efficiently, and that not one attributed her ruin to drink.

Messrs. Breach, of Leeds; Austen, of Canterbury; Kingsell, of Leeds; Davis, of Woolwich; Wilby, of Hull; Rev. S. Green, and other gentlemen, followed upon this subject, all testifying to the great importance of some efficient means being adopted to keep up a connexion with scholars when they left our schools.

The third topic for debate was then, in a very few words, introduced by CHARLES REED, Esq.: "Are the efforts now made by Roman Catholics to diffuse their doctrines exercising any, and what, influence on our Sunday-schools?" The time being exhausted, no further discussion took place. A hymn having been sung, the Conference adjourned at 12 o'clock.

##### ANNUAL PUBLIC MEETING.

The Annual Meeting of the Union was held at Exeter Hall, on Thursday evening. The hall was crowded in every part. After prayer by the Rev. J. Adey,

RICHARD HARRIS, Esq., M.P., the Chairman, introduced the business of the evening by a few remarks, to the effect that he had first attended a Sabbath-school, in 1795, in St. Mary's, Leicester, his native town. It was, he believed, the first Sunday-school in the kingdom, and, for very many

years, the only one in that neighbourhood. In 1801, owing to a change in his religious convictions on several points, he seceded from the Established Church, and connected himself with the Nonconformists [cheers]. A school was speedily founded in connexion with that church, of which, in 1806, the Rev. Robert Hall became the pastor [cheers]. He considered that Sunday-schools constituted most valuable auxiliaries to the Church of Christ [hear].

W. H. WATSON, Esq., then read the Report:—

With regard to foreign affairs it appeared that the schools in the neighbourhood of Copenhagen (Denmark) were still sustained by the committee. The committee expressed great gratification at having received copies of a French Sunday-school Magazine. In Van Diemen's Land, the schools in connexion with the Union were 22, teachers 165, and scholars 1,335. Several of these scholars had been admitted to the churches during the past year. From New Zealand, the accounts were very encouraging. Grants of libraries had been made to schools in the West Indies, which were received with great thankfulness. During the year £175 had been granted in ten sums. 221 libraries had been granted, making a total of 2,294, affording the means of self-instruction to no fewer than 40,000 scholars, of whom 23,507 were Scripture readers. The retail value of these 221 libraries was £1,253, which had been furnished to the schools for the sum of £419. The following are the particulars of the returns which have been received of the schools within a circle of five miles from the General Post Office:—

Connected.	Schools.	Teachers.	Scholars.	Average Attendance.
South .....	81	1,946	18,573	13,128
East .....	87	1,527	20,720	14,901
West .....	87	1,805	16,196	10,323
North .....	90	1,981	20,168	13,907
Total ....	345	7,259	75,657	52,259
Unconnected.				
South .....	7	181	1,700	1,134
East .....	39	611	7,670	5,688
West .....	61	777	8,414	6,372
North .....	38	684	6,495	4,615
Total ....	145	2,253	24,279	17,709
Total ....	490	9,512	99,936	69,968

No report has been obtained from 191 unconnected schools, and if the numbers contained in those schools are in proportion to those which have been reported, the grand total will be—schools, 681; teachers, 13,220; scholars, 138,891; average attendance, 97,341, or little more than two-thirds. After a few words on Sunday school labour, the Report touched on the subject of criminal statistics. A return was procured, some two years back, with regard to the number of Sabbath-school scholars incarcerated for the infraction of some criminal law. The statistics thus obtained presented the alarming fact, that a larger proportion of children from Sabbath-schools had rendered themselves amenable to the laws of the country, than from those portions of society which had been deprived of such advantages. Whilst to many minds these statistics commended themselves as truthful, and were received with deep grief, in other directions they were regarded with a smile of incredulity, while a portion wholly rejected them. This led to an investigation on the part of the committee of the Sunday-school Union, which resulted in the conclusion, that not only were many of these youths wholly undeserving of credit—being from the fact of their being greatly to their interest to conceal the facts of their past history, so far as it was not already known to the police—but that, in looking at the fearful numbers who were said to have been in Sunday-schools, a very large proportion had only just passed through them, and could not, therefore, be said to have ever been brought fully under Sabbath-school instruction. The committee, therefore, hoped that those teachers who had been somewhat disheartened by the credence which these statistics had obtained, would now take courage, seeing that they were clearly founded on a misconception. In conclusion, the Report next adverted to the subject of Popery. Teachers were strongly urged to take some means of thoroughly acquainting themselves with the leading errors of this pernicious system.

The Rev. GEORGE SMITH, of Poplar, moved—

That this meeting has heard from the Report now read, with pleasure and thankfulness to Almighty God, of the continued success which has attended the labours of the union during the last year, especially in extending and improving the lending libraries in connexion with Sunday-schools, feeling the importance of such libraries to both the scholars and their parents; that the Report be printed and circulated; and that the following (whose names were read) be the officers and committee for the ensuing year.

A more beautiful compendium, and a more important report he never remembered to have heard. Its contents were truly momentous. But what if the allegations referred to in it had been well founded? Then would they have to turn the meeting into a Bochim, a place of weeping and lamentation. But they were not called upon to hang their harps upon the willows. True, they had cause for lamentation, that any child who had ever passed through a Sabbath-school should become guilty of breaches of the criminal laws of his country; but, comparatively speaking, how few who had passed through the Sabbath-school had been attainted of such crimes. The generality of them had been taught to obey the constituted authorities, to love God and honour all men [cheers]. Many instances illustrative of this point might be quoted, and would suggest themselves to those present [hear, hear]. About eighteen months ago he was in Stockport, preaching on behalf of the Sabbath-schools there, when he was told that some time back, a Chartist body paraded the streets, not out of disrespect to the Government or Queen, but merely to express the deep calamities in which they were placed, resulting from the suspension of trade. Between 3,000 and 4,000 people composed that body; and yet there was no damage done; not a life endangered, not a window broken. This was attributed to the fact that those men had, when boys, passed through the Sabbath-school, where they were taught those principles which dictated submission to the authorities of the land. By this legitimate means they solemnly and intelligibly presented the contemplation of their wants to the attention of their fellow-men [hear, hear]. This fact was, in his judgment, worth a thousand of the loose statements adverted to in the Report. He regarded the agency of Sabbath-school teaching as an invaluable auxiliary to the preaching of the gospel; and felt for himself, that he and his brethren were nothing but "agents"—with no authoritative power to teach [laughter, and loud cheers]. He concluded with a reference to slavery, suggested by the presence of the Rev. Mr. Hanson, an American fugitive.

The Rev. JOHN BURNET seconded the resolution. After some observations on the importance of the Sunday-school teacher's functions, Mr. Burnet

turned round to Mr. Henson, the coloured minister and fugitive slave. He said he saw a friend on the platform—a black man—and a thorough black, not a half-and-half [laughter]—but an out-and-out, a type of his class. He noticed that he was in the front rank, just to call the attention of their brethren in another country which he hardly liked to name; but if they would guess it he could not help it [laughter]. He noticed his being in the front rank on that platform, because in some parts of the country to which he had alluded he would not be allowed a place on the platform at all [hear]. He should like the Sunday-school teachers of this, the greatest city in the world, to express their sympathy with their brother. In their name, therefore, and with their permission, he would express it practically. (Mr. Burnet here, amidst much cheering, approached Mr. Henson and cordially shook him by the hand.) This he thought would convey a practical lesson to their friends. England and Africa for ever! [great applause.]

The Hon. Judge DARLING, of America, next addressed the meeting. With regard to the question of slavery he would say at once that he held the whole system in utter abhorrence [vociferous cheering]—and he believed the day was not far distant when it would be finally abolished throughout the States [cheers]. He felt the deepest interest in all that concerned the Sabbath-school, and the general well-being of the young; and he must say that all the results of his experience went to contradict the assertion of teetotallers with regard to the statistics of crime on the part of Sunday scholars [cheers]. The resolution he had to propose was as follows:—

That this meeting feels greatly anxious as to the senior scholars in Sunday-schools, in whom teachers have hoped to see the fruits of their labours, lamenting that in too many instances such scholars leave their schools and are thus exposed to the influences of evil without the protection which their continual connexion with their schools would have afforded. The teachers now present, therefore, earnestly recommend their fellow-teachers to adopt such measures as will render the instruction given in their schools more interesting—and by all Christian means to seek to retain such scholars in the institutions with which they have been so long connected.

The Rev. Dr. BRAUMONT seconded the resolution, observing that the Sunday-school Union was essentially an educational institution, and that education was of a strictly religious character [hear]. Even a stone when rough and uncouth, you might knock against, and be conscious of a very unpleasant sensation from the contact; yet, educate that stone ["hear," and laughter] and one day it might adorn the finger of a noble, or glitter in the diadem of the monarch [cheers]. If this was the case with matter, how much more so was it with mind? This was not only an educational organization, but a religious union [hear]. He was glad there was union somewhere [cheers]—union real, not nominal; actual, not shadowy; positive, not professional [applause].

The Rev. S. GREEN moved:—

That this meeting has observed with great concern, the efforts which have been recently made to diffuse Roman Catholic principles, believing such principles to be most fatal to the spiritual and eternal interests of man—that the religious instruction afforded in Sunday-schools offers the best preservative against the apprehended evil, and the responsibility thus thrown upon teachers, calls upon them to seek, by prayerful preparation on their own part, and by increased diligence in their work, to impart to their scholars such an enlightened acquaintance with the Divine word, as will best qualify them for the conflict in which they must engage.

The Rev. J. HENSON seconded the resolution in a speech, which was received with great enthusiasm.

A vote of thanks was then passed to the chairman, which, having been briefly acknowledged, the Doxology was sung, and the meeting separated.

#### CHRISTIAN INSTRUCTION SOCIETY.

The twenty-fifth annual meeting of this society was held on the evening of the 6th instant—not, as usual, at Finsbury, but at Falcon-square Chapel. The chair was taken by Mr. Alderman Challis. The meeting having been opened by singing, the Rev. Dr. Bennett supplicated the Divine blessing.

The CHAIRMAN opened the meeting with some appropriate remarks, and then called on the

Rev. ROBERT ASHTON to read the Report, of which the following is an abstract:—

There are nearly 100 associations, comprising 2,000 visitors, who visit about 50,000 families, and there are 73 preaching stations. More than 1,500 children have been gathered into Sabbath-schools; about 1,500 persons prevailed on to attend public worship; upward of 1,740 cases of distress relieved; and 470 copies of the Holy Scriptures procured for the visited; and, in addition to 59,000 covered tracts in constant circulation, many thousands of tracts have been promiscuously distributed.

Some of the agents of the City Mission, feeling the necessity of coadjutors in their important and self-denying labours, are forming Visiting Societies in their districts.

Some churches the committee would refer to as specimens of earnest and combined effort for the good of their respective localities, each being marked by peculiar characteristics, and worthy of universal imitation. Craven Chapel, with its nearly 100 visitors, whose systematic and well-sustained attempts to close shops on the Sabbath are deserving of all praise; the Tabernacle Association, marked by its earnest and persevering efforts to crowd that ancient edifice with worshippers on the Lord's-day; Union Chapel, Horselydown, distinguished for zealous out-door and street efforts to induce men first to hear abroad, and then to conduct the hearers to the house of prayer; Surrey Chapel, with its 22 preachers, who, in various rooms and streets in the most wretched parts adjacent, "hold forth the word of life;" and Mile End New Town Chapel, with its devoted band of agents, whose enlarged and wide-spread efforts in tract distribution are deserving all praise.

The distribution of tracts at Greenwich, Wandsworth, and Fairlop fairs, has been vigorously prosecuted; thousands of tracts have also been given at various services in the tent, and streets, and also at the lectures and discourses to the working classes. In this department of labour the committee have been greatly assisted by the generous grants of the Religious Tract Society.

Numerous grants of tracts, both plain and covered, amounting to several thousand copies, have been made by the committee to associations both in town and country. The number of covered tracts sold to associations has been 67,900; and a considerable order has been executed for the association at Hobart Town, Van Diemen's Land. The committee, through their Secretary, prevailed on Rev. C. G. Finney to deliver three

lectures at the Tabernacle, to the visitors and friends of the various Christian Instruction Associations in London, with a view to impart a fresh impulse to the holy cause, and enlist more visitors in connexion with their respective churches. The Tabernacle was crowded with willing and earnest hearers, and all appeared deeply interested in the object.

The Rev. ROBERT AINSLIE moved:—

That London's spiritual necessities being now generally acknowledged and deplored, this meeting rejoices to learn, that such continuous and appropriate efforts have been made to meet them, as have been detailed in the Report now read, and which Report it hereby authorizes the committee to print and circulate among the friends of the society.

In looking back upon the state of London since he could first remember it, he unhesitatingly affirmed—and with a very considerable knowledge of the place and the times to which he referred—that there had been a most extraordinary improvement in the condition of the metropolis [hear, hear]. Not only were the public streets in a very different condition to what they were twenty years ago, but the condition of the population—the habits of the people, both in the upper, as well as in the lower classes of society, was most materially changed. It was not very many years since that profane swearing prevailed to a great extent, even in ordinary speech, and that at dinner parties—and he was not now referring to civic gatherings [hear, hear, and a laugh]—but to ordinary dinner parties—it was never expected that the company would break up without the members being carried away in a state of intoxication [hear, hear]. Now, how little of the kind was seen in the present day. That individual who would dare to use profane language in a public vehicle, or in public conversation, would be reprimanded by anybody, and he would be justified in doing it. Now, although he was not a teetotaller [a laugh]—still he believed there had been a vast amount of good effected by all the various religious and moral agencies, and teetotalism among the rest. In looking, then, to the improved state of London, it required no ordinary amount of interest and reflection just to pass the eye over the various spheres of labour and the agencies actually at work. It would puzzle any one almost to find out a new sphere of spiritual labour in the metropolis. Since the Ragged Schools had been established, one of the results of labour which had been originated by one of the missionaries of the City Mission, the best of the boys were now put into a position of helping themselves as shoeblacks for the Great Exhibition. They might direct their attention from these lads to every class of persons in the metropolis, and they would invariably find some agency employed in endeavouring to do good to every class of our metropolitan population. And yet there was one class which, although it had not been entirely neglected, was probably at the present time more neglected than any other, and one that he desired the visitors connected with the Christian Instruction Society especially to regard. He referred to the omnibus men [hear, hear]. Probably, there was no class of men in London of whom the generality of persons were so thoroughly ignorant, and yet there was no class of men who had greater claims upon the public, and few underwent greater privations, and few families were in such a condition as those of omnibus conductors and drivers. Sixteen hours a day was their time for labour—no evenings to themselves—no Sabbaths to themselves—none! He had spoken to a man engaged as driver to an omnibus, and he told him that he had been on the box for eight years, including Sundays and week-days; and that during that period he had never known what it was to have a day to himself. He had made extensive inquiries in relation to these men, and it was a matter of fact that they could never get an afternoon to themselves unless by procuring substitutes paid from their own pocket. There were no less than 11,000 persons in the metropolis directly connected with omnibuses. There were no less than 6,000 drivers and conductors, not including cabmen. Their families amounted to somewhere about 40,000 persons, and the father of the family had seldom an opportunity of partaking of a single meal with them, or of sitting down in his own family circle [hear, hear]. An interesting fact connected with them, and one much to their credit, was, that they had voluntarily subscribed £1,000 to provide an asylum for the old men among them, and also were raising a subscription for the erection of an orphan asylum for the children of those who were cut off comparatively early in life ["hear, hear," and cheers]. After adverting to the special religious agencies necessitated by the Exhibition, he controverted the opinion that it was injurious or even useless to discuss the merits of the Christian system with infidels and others, bearing a high testimony to the labours of the pastor of the chapel (Dr. Bennett), in that direction. He believed much good had resulted from his celebrated discussion with the Rev. Robert Taylor, on the subject of Infidelity [hear, hear]. He also alluded to Father Gavazzi in the highest terms, as appealing to the masses by his honesty of purpose, and unflinching denunciations of Papal hypocrisy. He was of opinion that he would be modest—half a dozen men, of more than ordinary calibre, were wanted to appeal to the masses, popularizing religion and divesting it of all sectarianism; from such labours, with proper men, well sustained, he anticipated the most beneficial results. They must have suitable men, places, and circumstances calculated to create a deep impression, and then they must depend on the blessing of the Holy Spirit, that it might be effectual for the accomplishment of the great ends of the ministry of reconciliation [great cheers].

The Rev. CHARLES STOVEL moved the next resolution:—

That London's spiritual wants being still growing and urgent, this meeting constitutes the following ministers and gentlemen the committee and officers of the society for the ensuing year, with the view, if possible, to obtain augmented resources, and to multiply the means of religious instruction to both residents and visitors in the metropolis.

He had been a keen and constant observer of London for now nearly fifty years, and he thought that if it had assumed a better appearance, it was to a large extent only because the vice which then was bold in the streets had now been driven into retirement—and it had not gone very far [hear, hear]. In looking round at the aspect of various features of society, the speaker touched on the effects of competition, on which he dwelt at considerable length. Mr. Ainslie had said "he was no teetotaller;" now he (the speaker) begged to say, that, for his part, he was a teetotaller [hear and cheers], and it was his

firm conviction, that unless by example as well as by precept, those who were engaged in projects for the moral elevation of their fellow-countrymen discountenanced the vice of intemperance, no very great amount of good could reasonably be expected [hear and cheers]. About twenty years back, he had been invited to a great public entertainment, and he confessed that the scene of so many gentlemen of such a position in life, so enslaved by the drinking customs of the country, and eventually so overcome, or, at least, so visibly affected by the use of them—to see such an anomalous mingling of prayer and praise with the song of the "Dutchman with his Old Cork Leg" [laughter]—or something like that—was deeply afflictive to his mind. On the spot, he determined never more by his presence to encourage such scenes; and, from that day to this, he had never broken the resolution then made. He had not time to go into the question, but he thought that total abstinence was one of the great essentials to success in such a cause as that in which they were engaged [cheers]. He suggested an organization of 100 ladies to visit the distressed and impoverished needlewomen of the metropolis. He considered that the low wages paid to females of whatever employment was a most fearfully fruitful source of vice and misery. He recommended rooms to be hired in those localities which were now infested by Socialist and other lecturers to propagate their subversive notions. Let such places be obtained, and lectures delivered on the great truths of religion, not in the ordinary style of pulpit diction and delivery, but popularized and thoroughly adapted to the wants of the peculiar classes likely to congregate under such circumstances. He would also say one word as to the tracts which were circulated by the various societies—a subject to which by far too little attention had been paid [hear, hear]. He did not refer to any societies' tracts in particular; for all were largely open to this remark—their tracts were, many of them, as much adapted to the Man in the Moon as to those amongst whom they were distributed [laughter and cheers]. The leading systems of error maintained their hold by means of a few prominent ideas; and it should be their endeavour gradually to undermine, and thoroughly to explode these, and so emancipate the minds they had enslaved, rather than to abuse the systems and their adherents by name ["hear, hear," and cheers]. The heart and soul must be reached [cheers], and their objections to Christianity dealt with fully, fairly, and radically; the tracts being short, clear, and conclusive; and then he thought they would tell upon the public mind. He would have individuals engaged in writing these tracts attentively and continuously peruse those publications which were importing the seductive theories of German rationalism. These theories must be exploded in a clear and dispassionate manner; dealing not with names, but striking the error at its core. Much labour might be expended in this way by the Christian Instruction Society to great advantage. Mr. Stovel then dwelt on the evils of a great variety of agencies, in the same localities, in different modes, endeavouring to accomplish the same object; and described the evil influences of sick men being first visited by the agent of this society, who told him one thing, and then by the agent of another, who nullified that point on which the previous visitor had laid the highest stress; and urged, as a remedy, that, as far as practicable, they should take different localities [applause].

Rev. G. SMITH, of Poplar, moved:—

That London's conversion, though impossible by man without Divine influence, is possible to Omnipotence; and, therefore, this meeting entreates the fervent and importunate supplications of all metropolitan Christians, that Divine energy may accompany the efforts of the ministers, visitors, and agents in connexion with the society and with kindred institutions, assured that such entreaties will not be offered in vain, and that, in consequence, the spiritual condition of the metropolis will be speedily and delightfully improved.

He went at some length into the matter of lay agency, after which he adverted to the lectures which had been delivered to working men in and around the metropolis. He did not see why Christianity should not be more popularized, and a fair intelligent exposition of Christian truth brought before the masses [hear]. The step was easy from the popular lecture on the week-day to the services in the sanctuary on the Sabbath [hear]. There was great danger of imagining that Chartists, Socialists, and the like, were beyond their reach; this was quite a mistake. He believed it was easier to overcome the Hindoos, than it was to break away the prejudices of some classes of our fellow-countrymen; but still the latter was by no means an impossibility. He gave an example from his own experience. He wished to reach the classes referred to, and accordingly announced—long before the outbreak of the excitement—a week-night lecture on the "History of the Protestant Reformation." He told his chapel-keeper not to open the galleries, but, when he got there at seven o'clock, he found the galleries, not only open, but full, and the body of the chapel crowded [hear]. Not only did this proceeding excite interest, but it did good; some of which came to his knowledge. A Catholic had been induced to come by a Protestant fellow-workman. He came, and found his mind unsettled on the question. The next Sunday he was there at the morning service, and at dinner he intimated his intention to take the children in the evening. His wife, who was a bigoted Catholic, swore he should not take the children to hell, if he was determined to go himself! One of the agents of the society induced a personage of this stamp to come and hear him, by promising, in return, to go and hear the priest [hear]. In another case, a woman had been greatly affected by a popular lecture on the story of Mary and Martha—her own name being Mary. She got up the next morning in great distress of mind. Being in humble life, she rose at an early hour to prepare her husband's breakfast, and the fire not burning up so brightly as she wished, she deliberately took down a large crucifix—which had hung an object of reverence for years, above the mantel-shelf—and placing it to her knee, severed it in pieces, and boiled the kettle with it! [cheers and laughter.] Shortly after this she came

upon a bottle of holy water, which she forthwith poured under the grate [cheers]. One morning early in Lent her husband came home and was astonished to find her with beef for dinner—a thing he had not known her to do before! [cheers.] "She was going to have no more of that bumbag and silly superstition," she said [hear, hear, and laughter]. Now, what was the consequence of this honesty of mind on this question to these poor people? Why, they were denounced from the neighbouring Popish altar! [sensation.] This might not be a very dreadful matter in England; but in Ireland it was far otherwise; there it would have been attended with loss of work, and ultimately with the alternative of recantation or starvation [hear, hear].

The Revs. SPENCER EDWARDS, D. MARTIN, and Mr. HENSON, the coloured minister, also addressed the meeting, which closed with a vote of thanks to the Chairman.

#### RELIGIOUS TRACT SOCIETY.

The fifty-second annual meeting of this institution was held at Exeter Hall on Friday evening, May 9. The body of the hall was well filled. John Henderson, Esq., of Glasgow, took the chair at six o'clock. Prayer having been offered by the Rev. W. ROBINSON, the CHAIRMAN made an appropriate opening speech.

WILLIAM JONES, Esq., the Secretary, then read the Report, which gave an encouraging sketch of the society's operations during the year, in the printing and distribution of religious publications through the agency of the society in various parts of the world—France, Germany, Switzerland, Italy, Russia, India, China, the Georgian and Society Islands, Southern, Northern, and Western Africa, the West Indies, and Great Britain. The Report then noticed the special objects to which the committee had given their attention:—

With a view to meet the circumstances of the times, they had offered books and tracts on Popery at half-price, and premiums for essays on the errors of that system. The adjudication on the larger MSS., sent in competition for the prizes on the present state of the manufacturing classes, was announced. Also the efforts made in the publication of books and tracts in connexion with the Great Exhibition, colportage in Ireland, the counteraction of un-sound and immoral literature, and the supply of libraries for several important purposes. The grant made to District Visiting, City and Town Mission, Christian Instruction, and kindred societies, for Sabbath-day circulation, soldiers, sailors, emigrants, inmates of prisons, hospitals, and union-houses, railway workmen, fairs, races, and foreigners in England, home missionary agents, convict ships, colliers, and miscellaneous objects, amounted to 2,875,502 publications, of the value of £3,067 9s. 3d. The libraries granted for destitute districts, schools, National and British schoolmasters, and union-houses, amounted to 719. The issues from the Depository during the year have been 20,844,000—being an increase of £1,594,559 on the preceding year—making the total circulation, at home and abroad, amount to about 519,000,000, in about 110 languages. The benevolent income, inclusive of that for special objects, has amounted to £7,203 4s. 3d.—being an increase of nearly £2,000—the legacies have been £282; and the amount received for sales, £50,903 1s. 8d. The society's total receipts, including the sales, £64,109 9s. 11d.

The Rev. HENRY HUGHES moved:—

That the Report, an abstract of which has been read, be received and printed, and that the gentlemen whose names will be read, be the officers and committee for the ensuing year, with power to fill up all vacancies.

Mr. PLUMPTRE, M.P., briefly seconded the resolution—being anxious to join in the debate on the Papal aggression.

The Rev. Dr. MURRY, a delegate from the American Religious Tract Society, moved:—

That this meeting has heard with lively satisfaction that the society has recently made extensive efforts to increase the circulation of its publications which expose the errors of Popery, considering such means well calculated by the Divine blessing to counteract the aggressive movements of the Romish Church; and that at the present period, as on former occasions, the friends of the society consider it most important fully to recognize the grounds upon which it has hitherto proceeded, namely, "the Evangelical principles of the Reformation," and trust that, without reference to points of a secular or merely controversial nature, the Lutherans, the Melancthons, the Tindals, the Cranmers, the Latimers, and the Bradfords, of former days, may ever be their pattern in sound doctrine and active exertion.

He wished first to fulfil the commission with which he was entrusted, namely, to make a few statements in reference to the American Tract Society. It had existed only a few years, but was now in a most vigorous state, and diffusing itself literally from shore to shore, and from the river to the ends of the earth [hear, hear]. In New York, and in one of the most business places of that city, there stood a building as large as Exeter Hall, four stories high, and containing somewhere about three hundred individuals, who, in their different departments, were all busily engaged in the manufacture of religious tracts [hear, hear]. During the last year the society had printed 983,000 volumes, and had put into circulation 7,906,000 tracts. There were between three and four hundred colporteurs employed by the society, who were scattered all over that extensive territory, which was so great that it was almost impossible for the mind of a Briton to conceive. In addition to the agency just named, they had a very large number of tract visitors, comprising both sexes, poor and rich—there was no distinction—for in America they were regarded as in the sight of God on the same level [hear, hear]. One-fourth of the population was thus visited [hear, hear]—and the amount of good accomplished would only be shown at the Judgment day. And not only did the American society extend its labours in all parts of the States, but to all parts of the world. Yet with all this, much remained to be done, in order to meet the pressing necessities of the people [hear, hear]. After dilating on the peculiar "go-a-headativeness" of his countrymen, and furnishing some examples, he proceeded to a brief consideration of the subject of Papal aggression, in relation both to England and America. In the latter country, he averred, Popery was rapidly losing ground; Protestants were the aggressors in that land. In proof of this, he mentioned several instances where large Protestant churches had been formed, composed exclusively of converts from the Romish Church; in the city of New York there were three such churches. Some people in England, he believed, would find it difficult to credit these statements, but, nevertheless, they were true to the letter [hear, hear]. He attributed this pleasing state of things chiefly to the fact that the tone of Protestant controversy with the Papists had very

materially changed of late years. The plan of denouncing was changed for that of teaching. They began to feel that light and love were the weapons with which to contend with Popery [cheers]. For his own part, he could not find language strong enough in which to express the indignation of his heart against the priests—the manipulators of the consciences of the people. These deceivers of mankind ought to have a brand placed upon them, like Cain, that they might be avoided. But it was different with the poor people who were the victims of the priests, and had been instructed in the delusive system from their youth up. He would say to all, then, before him, and to the whole of Great Britain, if his voice could be heard, Beloved brethren, in all your controversies with the Man of Sin, take with you the sword of the Spirit, which is the word of God [cheers]. Both England and America must carry on a Protestant aggression; and they had ample means to do it; more Bibles, and tracts, and religious books, were printed in these than in all the world besides [hear, hear]. The speaker went on to explain the difference between this country and America in many of its aspects—there it was diffusiveness, here concentration; and in consequence, the agency to be employed for the evangelization of the people varied in its mode of operation.

The Rev. JAMES HUSSEY seconded the resolution, dwelling at some length upon the claims of the society to a liberal support; testifying to the real value of tract distribution; and then concluded with stating his views on Popery and various other matters, which seemed much to interest the audience.

JOHN GURNEY HOARE, Esq., in supporting the resolution, referred to the extending operations of the society: its issues of tracts this year were exceeded by those of any former year by 1,600,000, and its income had proportionately increased; but the demand for publication was vastly greater than the subscriptions. The committee were very prudent,—almost too much so,—and would not make larger grants than the funds permitted; if more munificently supported, they would be more generous.

The Rev. W. CHAMPNEYS, rector of Whitechapel, and one of the clerical secretaries to the society, presented the next resolution:—

That this meeting respectfully calls the attention of the friends of evangelical truth to the solemn duties devolving upon the institution in connexion with the Great Exhibition; they trust that its committee will be enabled, by the contributions of its friends, liberally to circulate the society's English and foreign publications, that the people of all nations who may visit the metropolis may receive the truth in their own tongue, and, by the Divine blessing, be led to lay hold upon the hope set before us in the gospel.

In the course of his speech, Mr. Champneys related an anecdote, to show how men became enlightened by reading the Scriptures, and how priestly influence was destroyed by it. One of these men went into a house where was a copy of the Bible, and he was going to take it away, when the man to whom it belonged took up some weapon and walked quietly to the door; and then addressing the priest, said—"Reverend sir—I honour a clergyman, but I hate a thief; put down that Bible, it is not yours;" and the priest was obliged to desist.

The Hon. and Rev. BAPTIST NOEL, M.A., seconded the resolution in three or four sentences, and Sir JAMES ANDERSON, Lord Provost of Glasgow, in an equally brief address supported it.

The Rev. D. D. HEATHER, from Ireland, moved—

That, from various communications received by the society, it appears that zealous and systematic efforts are being made for the diffusion of licentious, sceptical, and other erroneous and dangerous publications among the working classes of our country, particularly by the opening of small shops in poor and crowded districts; and the meeting trusts that the society's friends will endeavour to promote a similar agency in their respective localities, for the sale of its periodicals and numerous publications, particularly the new works for the benefit of the labouring classes. Also, that the sincere thanks of the meeting be presented to the Chairman for his liberal support of the institution, and for his kindness in presiding on the present occasion.

It would have afforded him very much satisfaction indeed to have had the pleasure of occupying the attention of the Christian people in that hall for twenty minutes, as he would have done had it been his lot to have spoken in the early part of the meeting; as it was his wish to have offered a number of facts illustrative of the present condition of Ireland and the important movements that were being made in several districts by the Roman Catholics towards the truth as it is in Jesus. The sphere of his labours was not large towns, but the mountainous districts and the most dark localities. He had been a missionary in Ireland some twenty-five years, and he could state in the most positive manner, that the people were never in such a hopeful condition; great numbers of them were becoming readers of the Bible, and many had forsaken the Catholic Church and embraced the truth. The rev. gentleman related a number of most interesting anecdotes, confirmatory of this statement, and sat down amidst the general cheering of the assembly.

The Rev. CHARLES OVERTON seconded the resolution in a sentence, which was put and carried.

The Doxology was then sung, and the meeting separated.

The collection at the doors amounted to £32 5s. 9d.

LADIES' ASSOCIATION FOR PROMOTING FEMALE EDUCATION IN THE EAST.—On Friday, the 2nd inst., a public meeting was held in the Music-hall, Store-street, Russell-square. Thomas Powell Buxton, Esq., who presided, said that the females of the East were cut off from every means of education, except that which the society afforded. The income of the society was stated to be £2,000 a year, and they had 44 or 45 stations at which their labours were carried on, and where a large blessing had accompanied the labours of the society during the fourteen years of its existence. The meeting was subsequently addressed by the Rev. T. Nolan, Dr. Adamson (of the Cape), F. B. Power, Archdeacon Bell, and Dr. Cumming.

#### CONGREGATIONAL UNION OF ENGLAND AND WALES.\*

The annual meetings of this Union commenced yesterday morning, in Broad-street Chapel, at half-past nine o'clock. The chair was taken by the Rev. JOHN KELLY, of Liverpool, who opened the meetings by an address. The lower part of the building was comfortably filled, with a good sprinkling of spectators in the galleries. The platform, which occupied a large space, was but poorly filled. On entering the meeting we observed, on the right of the chair, the Revs. T. Binney, John Angell James, John Alexander, of Norwich, and on the left, Drs. Halley and Brown, the Revs. Thomas Adkin, of Southampton, and R. Ainslie, Messrs. Josiah Conder and Edward Swaine. These, together with the officers of the Union, namely, Drs. Campbell and Massie, and Messrs. T. James, Palmer, Ashton, and Hanbury, constituted the force of the platform, to which a few additions were made during the course of the proceedings. Scattered throughout the body of the meeting we observed most of the London ministers, and many of the best known from the provinces. The attendance, on the whole, was good; but by no means equal to that of last year.

The address of the CHAIRMAN turned almost wholly on the subject of the Papal movement—the causes of the increase of Romanism in this country, and the methods to be adopted in counteracting it. Without committing the Union to any specific course of opposition beyond the use of moral means, it showed, with great chasteness of language, the general bearings of the subject, and concluded with a suitable reference to the decease of two eminent members of the body—Dr. John Pye Smith and Algernon Wells. The address was well received, and, on a motion to that effect, moved by the Rev. J. A. JAMES, and seconded by the Rev. T. BINNEY was ordered to be printed.

The Rev. J. Chicory, delegate from the Congregational Conference of the state of Maine, was introduced to the assembly, and cordially received.

The Rev. W. S. PALMER then read the Report of the proceedings of the Union for the past year. The Report was somewhat voluminous. Considerable space was given to the subject of the decease of the late Secretary, with the recommendation of the committee respecting a successor. Reference was then made to the resolutions of the Southampton meeting respecting the Magazines and the present condition of the two periodicals—the *Christian Witness* and the *Christian Penny*. We gathered from this portion of the Report that the proceeds during the year from these sources amounted to £1,046 2s. 9d.; and from the other publications of the Union to £155 5s. 8d. The *Congregational Hymn-book* maintained a steady sale; but the *Year-book* had involved the Union in considerable loss, the sale not having exceeded 3,500, although published at a very low price. Subscribers to Robinson's works numbered 2,400, which would enable the publishers to send out three bulky volumes at the moderate price of 5s. Other matters of a miscellaneous nature were then referred to, which our space will not permit us to mention in detail.

The Rev. T. ADKINS, of Southampton, moved, and Dr. MORISON seconded, the adoption of the Report, which was carried unanimously.

A vote of thanks was then passed to Dr. Campbell for his editorial services, in the discussion of which the Revs. J. ALEXANDER, of Norwich; T. HUNDALL, of Bishop Stortford; T. BINNEY, and — REDDING, took part. Some questions were asked respecting the Magazines, that caused a little diversion—one in particular, put by Mr. Binney, as to whether the editor had not asserted that Ananias and Sapphira went to heaven. Dr. Campbell refused to answer the question, on the ground that the interrogative was sent to Mr. Binney from an anonymous source.

It was then moved by Dr. STOWELL, and seconded by THOMAS HANBURY, Esq., that the recommendation of the committee respecting the filling of the vacant secretaryship be adopted. It was to the effect that the Rev. George Smith be requested to accept it on trial for one year. The resolution was adopted; but without any symptoms of cordiality, and many hands were held up against it.

The Rev. JOSIAH VINAY then read a Report of the proceedings of the Congregational Board of Education, in which details were given in reference to the purchase of Homerton College for a Normal School, and other matters pertaining to the practical working of the educational question. Dr. M. BROWN, of Cheltenham, moved, and the Rev. J. BURDER, of Bristol, seconded a resolution, urging greater liberality in the contributions of the churches towards the general objects of the Board. At this stage of the proceedings, the Rev. H. RICHARD, one of the secretaries of the Peace Society, submitted to the assembly the propriety of a junction between the Congregational Board of Education and the Voluntary School Association. A general discussion ensued, which Dr. MASSIE endeavoured to repress, but without success. In this Messrs. CURWEN, of Plaistow, BAINES, of Leeds, SWAINE, MORLEY, JONATHAN GLYDE, AINSLIE, CARTER, and Dr. CAMPBELL,

\* The above outline of the proceedings of the Congregational Union has been kindly furnished us by a gentleman present, our application for the admission of our reporter having elicited the following reply:—

"Congregational Library, May 12, 1851.  
"Gentlemen,—Your note I find this morning at the library. We do not admit reporters, as reporters, at the Union meetings. Of this I think you were informed last May, but no one is precluded from taking notes and using them as he may think proper, if entitled to admission. If your reporter be a member of a Congregational Church he may be admitted as such, and report to any extent he may think proper.

"I am, Gentlemen, yours respectfully,  
"WILLIAM STERN PALMER."  
"Messrs. Miall and C. Keshaw."

took part. The Union decided, by a large majority, that the Board of Education should retain its denominational character. Other business of a minor nature was then disposed of, but amidst considerable confusion, in consequence of the gradual breaking up of the meeting.

The assembly of the Union was then adjourned to Friday morning. The ministers and delegates dined together at Radley's Hotel at three o'clock.

**INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES, WALTHAMSTOW.**—The Twelfth Annual Meeting was held in Crosby Hall, Bishopgate-street, on Tuesday, the 29th ult. J. A. Hardeastle, Esq. M.P., in the chair. A highly gratifying Report was read by the Rev. E. Prout, and the meeting was addressed by the Rev. E. Carey, the Rev. Dr. Tidman, the Rev. Dr. Morison, the Rev. R. Machray, C. Reed, Esq., and Thomas Piper, Esq. The Report stated that forty-six children, the offspring of parents devoted to the cause of God in heathen lands, composed the Mission family—six of whom are literally orphans, and some motherless. Of those who were there at the commencement of last year, eight have returned to their parents, and have either reached home, or are on their way to it; but their places in the school have been more than supplied by others. The letters received during the past year from various parts of the world, bearing testimony to the value set upon the institution by the parents, were most gratifying; and those from pupils, who had left, some many years, others recently, also testified that a rich harvest has not been expected in vain. In the spring of last year, a Bazaar was held in aid of the funds of the school. This idea, which originated with Miss Peek, was most zealously and successfully carried out by herself and friends, and thus a permanent orphan fund had been constituted. The income for the past year, derived from collections, donations, subscriptions, and payments by parents, together with the balance in hand, was £1,454 2s. 7d.; from the Bazaar, £922 13s. 9d. The expenditure has been £1,421 10s. 4d.; and the society has £1,000 three per cent. Consols. The balance in the Treasurer's hands is £104 2s.

**WESLEYAN MISSIONARY SOCIETY.**—The anniversary meeting was held in Exeter Hall on Monday se'nnight: Thomas Farmer, Esq., the Treasurer, in the chair. By the Report, which was read by the Secretaries, Dr. Alder and the Rev. Mr. Hoole, it appeared that the receipts during the year had amounted to £104,661 14s. 4d., and the expenditure to £113,767 3s. 3d.; being an excess of expenditure over income of £9,105 8s. 11d. That deficiency was proposed to be disbursed by the sale of the donations and annuities funded. The Report congratulated the society on a bequest of £2,414 made by Mr. John Young to its funds, and it stated that the committee of the society, in the confidence that whatever sums they raised would be made good by the members, had borrowed about £100,000. It was stated that there were connected with the Central Home Mission no less than 322 persons in training for the Wesleyan Church; that, with the chapels, there were 3,106, and with missionaries 432; of paid agents there were 864, and of unpaid 8,071; and of full and active members, 104,235; on trial for missionary members there were 7,846, and of scholars there were 80,070. From the districts in England, Scotland, and Wales, the receipts were £60,922 7s. 5d.; from the Hibernian Missionary Society, £42,695 9s. 6d.; and from the Juvenile Christmas offerings, £5,000 9s. 3d.; making a total for ordinary home income of £78,218 6s. 2d.; to which was to be added, contributions of foreign auxiliary societies, £12,420 8s. 1d.; colonial grants, £4,930 1s. 3d.; legacies, £4,380 13s. 10d.; donations on annuities, £130; lapsed annuities, 2,909 1s. 10d.; and dividends, interest, &c., 1,673 3s. 2d.; making a gross sum of £104,661 14s. 4d. J. Plumtre, Esq., M.P., J. Heald, Esq., M.P., Dr. Candlish, Dr. Appleby, Dr. Newton, and J. R. Kay, Esq., of Bury, were the speakers.

**CHURCH MISSIONARY SOCIETY.**—The annual meeting was held at Exeter Hall yesterday week. The Earl of Chichester was in the chair, and was supported by the Earl of Harrowby, Lord Glenelg, Sir E. Buxton, Sir R. Inglis, and other of the nobility and gentry. The absence of three of the bishops who had been expected was mentioned with regret. The Report entered into details as to the successful working of the missions in the several districts. The financial statements showed a total income of £112,252, being an increase of £7,979 over last year. The total expenditure was £104,634. In addition to the income stated above, £15,000 Consols has been left by the late Miss Goodwin, of Blackheath, to be applied to the support of the widows and orphans of missionaries. The Earl of Harrowby moved the adoption of the Report, and resolutions conveying the thanks of the meeting to the Bishop of O-sory and Ferns for a sermon preached by him in support of the society, and to the President, &c., of the society, and appointing the committee for the ensuing year. He had heard with pleasure mentioned in the Report their superiority in contributions over the Roman Catholic missions, but was sorry to hear there was a want of ministers. He dwelt on the difference in the constitution between the two churches, which gave to the Romish the advantage of exercising an absolute power over the consciences and actions of their adherents. But with this advantage Jesuits were satisfied with a very low standard of conversion, and were content if they could impose the sprinkling of holy water or the cross under any circumstances. In Thibet a French missionary found their idolatry and the Romish worship so similar, that he obtained his symbols at the same shop, and thought that Buddhism was the faint foreshadowing of Christianity in the East. The Bishop of Bombay seconded the resolution; and was followed by other noble and hon. gentlemen.

**LONDON CITY MISSIONS.**—The annual meeting was held on Thursday morning in Exeter Hall; J. Plumtre, Esq., M.P., in the chair. The Rev. J. Garwood read the Report, which stated that the affairs of the Mission were in a prosperous condition. The number of missionaries at present engaged was 245. The receipts amounted to £23,053 19s. 4d., being an increase on the receipts of the previous year of £2,733 1s. 9d. The number of visits paid by the missionaries was 1,180,911, an increase on last year of 162,475; tracts distributed, 1,326,372, an increase of 128,419; meetings for prayer and familiar expositions of Scripture was 20,377, an increase of 446. The number of Scriptures given away

was 3,925, an increase of 835; the number of readings of the Scriptures in the houses of the poor was 336,364, an increase of 7,587; children sent to schools, 5,659, an increase of 491; shops closed on the Sunday, 107, an increase of 5. Sir E. N. Buxton moved, and Earl Waldegrave seconded, the adoption of the Report. The Rev. Samuel Martin, in seconding a resolution, said that in Westminster people really knew nothing of the efforts of Popery. He had heard of Roman Catholic priests visiting the sick of their own communion; but where were their ragged-schools,—where their missions? Had they one day-school in Westminster? Where were their places of worship? It was true, they had one small place, but it was miserably attended. He had never heard of their making a convert, but cases had constantly come before him of converts from Popery. The inhabitants consisted in a great measure of Jews, septs, and infidels, thoroughly imbued with the writings of Paine. Nothing could attract these persons to a place of worship,—not even an intoned service, or beautiful music, or splendid processions, or gorgeous structures; and such were their prejudices, that they would hardly look at a minister, or speak to him in civil terms. The Rev. W. B. Mackenzie, of Holloway; Hon. and Rev. B. Noel; Rev. C. Kemble; G. Hoare, Esq.; and Rev. J. Henson, also addressed the meeting.

#### BIRTHS.

May 3, at Trinity-Chapel Parsonage, Poplar, the wife of the Rev. G. Smith, of a son.

May 7, at East Retford, Notts, the wife of Mr. J. Kær, of a daughter.

May 8, the wife of the Rev. J. Sturt, minister of Wellington-square Chapel, Hastings, of a son.

#### MARRIAGES.

May 6, at the Congregational Chapel, Castle-street, Reading, by the Rev. S. Curwen, WILLIAM LINDSEY COLLIER to MARY RUSHER, eldest daughter of Mr. P. DAVIES, of Russell-street; both of Reading.

May 7, at St. Paul's Independent Chapel, Wigan, the Rev. JOHN HODGSON, Congregational minister, of Queen-street Chapel, Oldham, to MARY, the second daughter of Mr. J. STRATMAN, of Wigan.

May 8, at the Independent Chapel, Petersfield, Hants, by the Rev. W. Isaac (brother of the bride), Mr. RICHARD CLARKE, draper, to CAROLINE MARY ANN ISAAC.

May 8, at Fish street Chapel, Hull, by the Rev. G. W. Conder, of Leeds (brother of the bride), Mr. WILLIAM HENRY BREWER, of Hull, to ELIZABETH MARY, only daughter of Mr. G. CONDER, of the same place.

#### DEATHS.

April 29, at London, aged 71, Mrs. BARBARA HICK, of Scarborough. Her end was peace.

May 3, in her 88th year, deeply lamented by her numerous family and friends, CHARLOTTE, relict of the late Mr. J. GURNEY, of West-end, Northolt, Middlesex.

May 3, aged 17 months, CATHERINE, daughter of Mr. J. H. WILSON, of Upper Park-street, Islington.

May 4, at Islington, aged 55 years, deeply lamented, ROBERT OLDERMAN, Esq.

May 5, in her 50th year, ELIZABETH, the beloved wife of Mr. F. WESTLEY, of Friar-street, Doctors'-commons.

May 11, at Park-street, Grosvenor-square, after a lingering illness, borne with Christian patience, aged 50 years, Mr. JAMES HUTTON, baker.

### ADVERTISEMENTS.

#### NATIONAL REFORM ASSOCIATION SOIREE.

**THE Fourth MONTHLY SOIREE for 1851** will be held at the LONDON TAVERN, on THURSDAY, the 23rd of MAY, at six o'clock, when Mr. C. J. BUNTING, of Norwich, will deliver a Lecture on "The present objections to the Emancipation of the Working Classes." The Chair will be taken by Sir JOSHUA WALMSLEY, M.P., the President, at seven o'clock; and the meeting will be attended by John Williams, Esq., M.P. (the Treasurer), Joseph Home, Esq., M.P., Richard Cobden, Esq., M.P., W. J. Fox, Esq., M.P., William Krogh, Esq., M.P., and other members of Parliament.

Tea and Coffee will be served on admission. To avoid disappointment members are requested to make early application for tickets at the rooms of the Association, 11, POULTRY, price 1s. each. The Lectures are published as early as possible, and may be had of all booksellers. Those delivered by Mr. HUME, M.P., Mr. FOX, M.P., and Mr. EDWARD MALL, have been issued.

By order of the Council,  
Offices, 11, Poultry, May 19th, 1851. Z. HUBBERTY, Sec.

#### WESLEYAN REFORM BAZAAR.

**THE above BAZAAR** will be held in the HANOVER SQUARE ROOMS, during the second and third weeks of July, for the purpose of raising money to assist the reform movement generally. All friends of civil and religious liberty are respectfully invited to contribute towards so worthy an object.

Contributions will be thankfully received by Mrs. WILLIAM GANNY, 21, Spital-square, London, during the month of May and June. All the contributions should be sent in on or before the 20th of June, in order that the arrangements may be completed by the day of opening.

### THE GREAT EXHIBITION.

#### HINTS TO VISITORS.

**AMONG** the tens of thousands who will grace the Industrial Fair, every nation will contribute bright samples of its youth and beauty. The frequenters of the Public Assembly, and the Promenade, will find both personal comfort and attraction promoted by the use of ROWLAND and SONS' valuable aids; and what better mark of esteem can be offered to friends on their return home, as a Memento of the Great Exhibition, than a pack of

#### "ROWLANDS' UNIQUE DISCOVERIES."

##### ROWLANDS' MACASSAR OIL,

For the growth, and for preserving, improving, and beautifying the Human Hair. Price 3s. 6d. and 7s.; family bottles (equal to four small), 10s. 6d.; and double that size, 21s. per bottle.

##### ROWLANDS' KALYDOR,

For improving and beautifying the Skin and Complexion, eradicating all cutaneous eruptions, sunburn, freckles, and discolorations, and for rendering the skin soft, clear, and fair. Price 4s. 6d. and 8s. 6d. per bottle.

##### ROWLANDS' ODONTO,

Or PEARL DENTRIFIC, for preserving and beautifying the Teeth, strengthening the Gums, and for rendering the breath sweet and pure. Price 2s. 9d. per box.

The patronage of Royalty throughout Europe, their general use by the Aristocracy and the *élite* of Fashion, and the well-known infallible efficacy of these articles, have given them a celebrity unparalleled.

#### BEWARE OF SPURIOUS IMITATIONS!

The only genuine of each bears the name of "ROWLANDS," preceding that of the article on the Wrapper or Label.

Sold by A. ROWLAND & SONS, 20, HATTON-GARDEN, LONDON; and by Chemists and Perfumers.

#### TO GROCERS.

**WANTED, by a highly respectable YOUNG** MAN, a situation as FOREMAN, or entirely to conduct a business in the above line, where a fair remunerating salary would be given. (Not to live in the house.) The advertiser is of thorough business habits, and capable of filling any situation where strict integrity is required. He is a member of a Baptist Church. Unexceptionable references can be given. Apply to F. G., 67, High-street, Lynn, Norfolk.  
N.B.—No objection to travel.

#### THE LONDON and WESTMINSTER BANK

Issues CIRCULAR NOTES for £10 each, for the use of Travellers and residents on the Continent. These Notes are payable at every important place in Europe, and thus enable a traveller to vary his route without inconvenience. No expense is incurred, and when cashed no charge is made for commission. They may be obtained at the head office of the London and Westminster Bank, in Lombury; or at its branches v.z., 1, St. James's-square; 214, High Holborn; 3, Wellington-street, Borough; 87, High-street, Whitechapel; and 4, Stratford-place, Oxford-street.  
J. W. GILBERT, General Manager.

#### FENDERS, STOVES, and FIRE-IRONS.

Buyers of the above are requested, before finally deciding, to visit WILLIAM S. BURTON'S SHOW-ROOMS, 39 OXFORD-STREET (corner of Newman-street), Nos. 1 and 2, NEWMAN-STREET, and PERRY'S PLACE. They are the largest in the world, and contain such an assortment of Fenders, Stoves, Ranges, Fire-Irons, and General Ironmongery, as cannot be approached elsewhere, either for variety, novelty, beauty of design, or exquisiteness of workmanship, while the prices are on that low scale for which his Establishment has been so celebrated for more than a quarter of a century. Right Ranges, with bronzed ornaments and two sets of bars, £1 14s. to £3 10s.; ditto with ornate ornaments and two sets of bars, £3 10s. to £10 13s.; Bronzed Fenders complete, with Standards, from 7s. to £3; Steel Fenders, from £3 15s. to £8; ditto, with rich ornate ornaments, from £3 15s. to £7 7s.; Fire-Irons, from 1s. 6d. the set to £4 4s. Silver-plate, and all other Patent Stoves, with Radiating Hearth Plates.

#### THE PERFECT SUBSTITUTE FOR SILVER.

—The REAL NICKEL SILVER, introduced 14 years ago by WILLIAM S. BURTON, when plated by the patent process of Messrs. Elkington and Co., is beyond all comparison the very best article next to sterling silver that can be employed as such, either usefully or ornamentally, as by no possible test can it be distinguished from real silver.

	Fiddle.	Thread.	King's.
Tea Spoons, per dozen...	18s.	32s.	36s.
Dessert Forks " " "	30s.	54s.	58s.
Dessert Spoons " " "	30s.	56s.	62s.
Table Forks " " "	40s.	60s.	70s.
Table Spoons " " "	40s.	70s.	75s.

Tea and Coffee sets, Waiters, Candlesticks, &c., at proportionate prices. All kinds of re-plating done by the patent process.

#### CHEMICALLY PURE NICKEL, NOT PLATED.

	Fiddle.	Thread.	King's.
Table Spoons and Forks, full size, per dozen .....	12s.	28s.	30s.
Dessert ditto ditto .....	10s.	21s.	25s.
Tea ditto ditto ditto .....	5s.	11s.	12s.

#### DISH-COVERS and HOT-WATER DISHES

In every material, in great variety, and of the newest and most recherche patterns.

#### PAPIER-MACHE and IRON TEA-TRAYS.

An assortment of Tea Trays and Waiters wholly unprecedented, whether as to extent, variety, or novelty.  
Gothic-shaped Papier-maché Trays, per set of three ..... from 20s. 6d. to 10 guineas.  
Ditto Iron ditto ..... from 15s. 6d. to 4 guineas.  
Convex shape, ditto ..... from 7s. 6d.

#### CUTLERY, WARRANTED.—The most varied

assortment of TABLE CUTLERY in the world, all warranted, is on Sale at WILLIAM S. BURTON'S, at prices that are remunerative only because of the largeness of the sales. 34-inch Ivory-handled Table Knives, with high shoulders, 10s. per dozen; Desserts, to match, 9s.; if to be silver, 1s. per dozen extra; larger sizes, in exact proportion, to 25s. per dozen; if extra fine, with silver ferrules, from 36s.; white bone Table Knives, from 6s. per dozen; Desserts, 4s.; black horn Table Knives, 7s. 4d. per dozen; Desserts, 6s.; black wood-handled Knives and Forks, from 6s. per dozen; Carvers, from 2s. per pair; Table Steel, from 1s. each. The largest stock of plated Dessert Knives and Forks, in cases and otherwise, and of the new plated Fish Carvers, is on hand. Also a large assortment of Razors, Pen-knives, Scissors, &c., of the best quality.

#### BEDSTEADS, BATHS, and LAMPS. In a

few days, WILLIAM S. BURTON will OPEN THREE LARGE ADDITIONAL SHOW-ROOMS, communicating with his original ones (which are the largest in the Kingdom) devoted exclusively to the SEPARATE DISPLAY of Lamps, Baths, and Metallic Bedsteads. The stock of each will be the largest, newest, and most varied that has ever been submitted to the public, and will be marked at prices proportionate with those that have tended to make his establishment the most distinguished in this country.

Bedsteads, from .....	12s. 6d. to £13 each.
Shower Baths, from .....	7s. 6d. to £7 each.
Lamp (Palmer's), from .....	1s. 6d. to £6 each.

(All other kinds at the same rate).

Palmer's Candles ..... 6d. per lb.  
WILLIAM S. BURTON'S Book of GENERAL FURNISHING IRONMONGERY is literally the largest in the world, detailed Catalogues of which, with engravings, sent (per post) free. The money returned for every article not approved of—39, OXFORD-STREET, (corner of Newman-street), Nos. 1 and 2, NEWMAN-STREET and PERRY'S PLACE, LONDON. Established in Wells-street, 1820.

#### RUPTURES EFFECTUALLY AND PERMANENTLY CURED WITHOUT A TRUSS.

#### DR. GUTHREY still continues to devote his

attention to the treatment of this alarming complaint, which has never failed in effecting a perfect cure. It is applicable to every variety of Single and Double Rupture, in male or female, of whatever age, however bad or long standing; it is easy and painless in application, causing no inconvenience or confinement, &c.; and will be sent, free by post, to any part of the Kingdom, with full instructions, rendering failure impossible, on receipt of seven shillings in postage-stamps; or by post-office order, payable at the Gray's Inn-road office.

Address—Henry Guthrey, M.D., 6, Ampton-street, Gray's Inn-road, London. At home for consultation daily, from 11 till 1, mornings, and 5 till 7, evenings; Sundays excepted.

A great number of old trusses and testimonials have been left behind by persons cured as trophies of the success of his remedy, which may be seen by any sufferer.

#### DEAFNESS, NOISES IN THE HEAD AND EARS, &c.

"The most important discovery of the year in medical science, is the new Remedy for Deafness, &c., introduced by Dr. Guthrey."—*Medical Review* for the year 1850.

The remedy, which is simple in application, will be sent free by post, with full instructions, on receipt of 5s. in Postage Stamps, or by Post-office order, payable at the Gray's Inn-road office, addressed to Dr. Guthrey, 6, Ampton-street, Gray's Inn-road, London, where he may be consulted daily from 11 till 1, and 5 till 7, Sunday excepted.

**OLD DR. JACOB TOWNSEND'S GENUINE, ORIGINAL, UNITED STATES SASSAPARILLA.**—In submitting this Sarsaparilla to the consideration of the People of England, we have been influenced by the same motives which dictated its promulgation in America.

This Compound Sarsaparilla of Old Dr. Townsend has nothing in common with preparations bearing the name in England or America. Prepared by one of the ablest American Chemists, having gained the approbation of a great and respectable body of American Physicians and Druggists, universally approved and adopted by the American people, and forming a compound of all the rarest medicinal roots, seeds, plants, and flowers that grow on American soil, it may truly be called the *Great and Good American Remedy*. Living, as it were, amid sickness and disease in all its forms, and studying its multitudinous phases and manifestations in Hospitals, Asylums, and at the bedside of the sick, for more than forty years, Dr. Townsend was qualified above all other men to prepare a medicine which should perform a greater amount of good than any other man now living.

When received into the stomach it is digested like the food, and enters into the circulation precisely as the nutriment part of our aliment does.

#### ITS FIRST REMEDIAL ACTION IS UPON THE BLOOD,

and through that upon every other part where it is needed. It is in this way that this medicine supplies the blood with constituents which it needs, and removes that which it does not need. In this way it purifies the blood of excess of bile, acids, and alkalies, of pus, of all foreign and morbid matter, and brings it into a healthy condition. In this way it quickens or moderates the circulation, producing coolness, warmth, or perspiration. In this way it is that this medicine is conveyed to the liver, where it allays inflammation, or relieves congestions, removes obstructions, cleanses and heals abscesses, dissolves gummy or thickened bile, and excites healthy secretions in this organ. In this way also is this medicine conducted to the lungs, where it assuages inflammation, allays irritation, relieves cough, promotes expectoration, dissolves tubercles, and heals ulcerations. In like manner it acts on the stomach to neutralize acrid, remove flatulency, debility, heartburn, nausea, restore tone, appetite, &c. In the same way this good medicine acts upon the kidneys, on the bowels, on the uterus, the ovaries, and all internal organs, and not less effectually on the glandular and lymphatic system, on the joints, bones, and the skin.

It is by cleansing, enriching, and purifying the Blood that old Dr. Townsend's Sarsaparilla effects so many and wonderful cures. Physiological science has demonstrated the truth of what is asserted in *Holy Writ*, that "the Blood is the Life." Upon this fluid all the tissues of the body depend for their maintenance and repletion. It carries to and maintains vitality in every part by its circulation and omnipresence. It replenishes the wastes of the system, elaborates the food, decomposes the air, and imbibes vitality from it; regulates the corporeal temperature, and gives to every solid and fluid its appropriate substance or secretion—earthy and mineral substance, gelatine, marrow and membrane to the bones—fibrine to the muscles, tendons and ligaments—nervous matter to the brain and nerves—cells to the lungs—lining to all the cavities; parenchymatous and investing substances to the viscera; coats, coverings, &c., to all the vessels; hair to the head—nails to the fingers and toes; urine to the kidneys; bile to the liver—gastric juice to the stomach—synovial fluid to the joints—tears to the eyes; saliva to the mouth; moisture to the skin, and every necessary fluid to lubricate the entire frame-work of the system, to preserve it from friction and inflammation.

Now, if by any means this important fluid becomes corrupt or diseased, and the secreting organs fail to relieve it of the morbid matter, the whole system feels the shock, and must, sooner or later, sink under it, unless relieved by the proper remedy. When this vitiated matter is thrown to the skin, it shows its disgusting and violent influence in a multitude of cutaneous diseases, as *salt rheum*, *scald head*, *erysipelas*, *white swellings*, *scarlet fever*, *measles*, *small pox*, *chicken pox*, *suppurating sores*, *boils*, *carbuncles*, *pruritus*, *itch*, *eruptions*, *blotches*, *excoriations*, and itching, burning sores over the face, forehead, and breast. When thrown upon the cords and joints, *rheumatism* in all its forms is induced, when upon the kidneys, it produces *psa*, *heat*, *calculus*, *diabetes*, or *strangury*, excess or deficiency of urine, with inflammation and other sad disorders of the bladder.

When carried by the circulation to the bones, the morbid matter destroys the animal and earthy substances of these tissues, producing necrosis, i.e., decay or ulceration of the bones. When conveyed to the Liver, all forms of *hepatic* or *bilious* diseases are the unavoidable product. When to the Lungs, it produces *pneumonia*, *croup*, *asthma*, *wheezing*, *cough*, *expectoration*, and final consumption. When to the stomach, the effects are inflammation, indigestion, sick headache, vomiting, loss of tone and appetite, and a fainting, sinking sensation, bringing troubles and disorders of the whole system. When it seizes upon the Brain, spinal marrow, or nervous system, it brings on *delirium*, or *neuralgia*, *chorea*, or St. Vitus's dance, *hysteria*, *palsy*, *epilepsy*, *insanity*, *idiocy*, and many other distressing ailments both of body and mind. When to the Eyes, *ophthalmia*; to the Ears, *otitis*; to the Throat, *bronchitis*, *croup*, &c. Thus, all the mal-diseases known to the human system are induced by a corrupt state of the blood.

If there is arrest of action in any of the viscera, immediately they begin to decay; if any fluid ceases to circulate, or to be changed or fresh, it becomes a mass of corruption, and a malignant enemy to the living fluids and solids. If the blood stagnates, it spoils; if the bile does not pass off and give place to fresh, it rots; if the urine is retained, it ruins body and blood. The whole system, every secretion, every function, every fluid, depends for their health upon action, circulation, change, giving and receiving, and the moment these cease, disease, decay, and death begin.

In thus tracing the causes and manifestations of disease, we see how wonderful and mysterious are the ways of Providence in adapting the relations of cause and effect, of action and reaction, of life and death.

All nature abounds with the truth that every active substance has its opposite or corrective. All poisons have their antidotes, and all diseases have their remedies, did we but know them.

Upon this principle was Dr. Townsend guided in the discovery of his medicine.

Prepared expressly by the old Doctor to act upon the blood, it is calculated to cure a great variety of diseases. Nothing could be better for all diseases of children, as *measles*, *croup*, *whooping-cough*, *small pox*, *chicken pox*, *mumps*, *quincy*, *worms*, *scarlet fever*, *cold*, *coughs*, and *fevers* of all kinds, and being pleasant to the taste, there can be no difficulty in getting them to take it. It is the very

#### BEST SPRING MEDICINE

To cleanse the blood, liver, stomach, kidneys, and skin.

In FEMALE and NERVOUS DISEASES, this great remedy does marvel. Gives strength to weak organs, weak nerves, weak stomach, and debilitated muscles and joints, and enriches the blood, and all the fluids of the body.

In coughs, colds, bronchitis, weak or tight chests, palpitation of the heart, and lung consumptions, the Old Doctor's Sarsaparilla is without a rival. It has done, and will do, what no other remedy can.

FOMEROY, ANDREWS, & Co., SOLE PROPRIETORS,  
GRAND IMPERIAL WAREHOUSE, 373, STRAND,  
LONDON (adjoining Exeter-hall).

CAUTION.—Old Dr. Jacob Townsend is now over 70 years of age, and has long been known as the Author and Discoverer of the "GENUINE ORIGINAL TOWNSEND SASSAPARILLA."

To guard against deception in the purchase of this article, the *Portrait*, *Family Coat of Arms* (the emblem of the Lion and the Eagle), and the Signature of the Proprietors, will be found on every label; without these none is genuine.

PRICE.—PINTS, 4s. QUARTS, 7s. 6d.

#### HOMŒOPATHIC COCOA STEAM MILLS, LAMBETH.

#### STRATTON'S ORIGINAL HOMŒOPATHIC

COCOA is universally admitted to be the best and most wholesome of all drinks; its smooth, mild, and creamy flavour render it deliciously agreeable to the palate, and is particularly strengthening to children, the aged and infirm; it is an important article of diet. Cocoa is recommended by nearly all medical men for its known highly nutritious properties, but to obtain a good preparation is difficult, for such is the extent of adulteration of Cocoa, and that, too, under the character of Homœopathic Cocoa, that many are induced to use the Cocoa Nib or Kernel, which is boiled for several hours, and when cold the oily substance is strained off and thrown away, thus the Cocoa is deprived of its primary recommendatory object.

We have had upwards of twenty years' extensive practical experience in the manufacture of Homœopathic and various preparations of Cocoa, and our anxious study has been to produce a beverage that would suit the stomach, please the palate, and increase the sale; in this we have been most satisfactorily successful, for, notwithstanding our inventions have been pirated by unprincipled Chocolate Makers, envious of our good name, and who have condescended to the lowest grade of meanness by copying our labels, yet STRATTON'S HOMŒOPATHIC COCOA, PATENT CHOCOLATE POWDER and BROMA, are sold largely by nearly every grocer in the kingdom, and they are still unrivalled for their genuineness, delicacy of flavour, and moderation in price; they may be taken with benefit by even the most bilious, as the essence, or the oil of the Cocoa Nut, are so carefully incorporated with the flour of sago, and arrowroot, that it may be justly called the best of all drinks.

Sold by Grocers, Chemists, &c., in London, Scotland, Ireland, Bristol, Bath, Manchester, Exeter, Bridgewater, Taunton, Derby, Leicester, Norwich, Yarmouth, Brighton, Lewes, Hastings, Tonbridge, Dover, Canterbury, Margate, Ramsgate, Southampton, Isle of Wight, Jersey, Oxford, Cambridge, Worthing, Chichester, Nottingham, and nearly every other town in England. Price 1s. 4d. per pound, in quarter, half, and pound boxes; it is in small globules, and is the colour of Chocolate. Each packet bears the signature of J. W. STRATTON and Co., who are the largest manufacturers of these unique preparations in the kingdom.

A good digestion is the greatest boon the human frame is heir to, it is the foundation of health, and all who would possess it should regularly use STRATTON'S HOMŒOPATHIC COCOA, and no other.

#### HOMŒOPATHIC COCOA,

Prepared by

#### TAYLOR BROTHERS.

(The most extensive Manufacturers of Cocoa in Europe.)

THIS original and exquisite Preparation, combining, in an eminent degree, the pureness, nutriment, and fine aroma of the *fresh nut*, is prepared under the most able Homœopathic advice, with the matured skill and experience of TAYLOR BROTHERS, the inventors. A delicious and wholesome beverage to all; it is a most essential article of diet, and especially adapted to those under Homœopathic treatment. It is not cloying to the appetite, and agrees with the most delicate and irritable digestive organs. It is purifying to the blood, soothing and agreeable to the nervous system, lubricating to the alimentary canal, and proves, at the same time, invigorating and refreshing.

TAYLOR BROTHERS confidently challenge comparison between this and any of the so-called Homœopathic cocoa offered to the public. A single trial will suffice. Observe, particularly, upon each packet, the name.

#### TAYLOR BROTHERS, LONDON,

whose advantages over other makers arise from the paramount extent of their Manufacture; larger experience, greater command of markets, matured judgment in selection, and skill in preparation, enabling them to offer every kind of plain and fancy

#### COCOA AND CHOCOLATE,

as regards both quality and price, upon unequalled terms. They are also Inventors and exclusive Proprietors of the

#### SOLUBLE AND DIETETIC COCOAS.

The latter is strongly recommended by the Faculty to Invalids, Convalescents, and Dyspeptics, as most nutritious and easy of digestion, and being free from the exciting properties of Tea and Coffee, makes it a most desirable Refreshment, after a late evening.

All other makes of these are spurious imitations. These standard Preparations, which WILL KEEP GOOD IN ANY CLIMATE, may be had, wholesale, at the Mills 11, BRICK-LANE, LONDON, and retail from all Grocers, Tea-dealers, and Oilmen.

CAUTION.—To prevent disappointment, see that the name "Taylor Brothers" is upon every packet, there being many vile and noxious imitations of the SOLUBLE and DIETETIC COCOAS calculated to bring Cocoa into disrepute.

#### DEAFNESS.—SINGING IN THE EARS.

EXTRAORDINARY CURES are effected daily in cases long since pronounced incurable by the faculty; even in cases of total deafness which have existed a life-time, a positive cure can be guaranteed without pain or operation by a newly-discovered and infallible mode of treatment, discovered and practised only by DR. FRANCIS, Physician-Aurist, 40, Liverpool-street, King's-cross, London.

Dr. F. has applied this new treatment in the presence, and on several of the most eminent medical men of the day, who have been utterly astonished at its truly magical effect.

All martyrs to these distressing complaints should immediately consult DR. FRANCIS, as none need now despair, however bad their case.

Hours of Consultation daily from 11 till 4 and 6 till 9. Country Patients stating their case by letter will receive the means of cure per post, with such advice and directions as are guaranteed to render failure impossible.

#### YOURSELF!

WHAT YOU ARE! AND WHAT FIT FOR!

"See yourself as others see you."—BURNS.

#### AN EXTRAORDINARY NUMBER OF TESTIMONIALS

from all classes—Philosophers, Peers, Literary Persons, and Divines of every denomination, have been received by the ORIGINAL GRAPHOLOGIST, who continues to give her novel and interesting delineations of character, from an examination of the handwriting, in a style of description peculiarly her own, filling the four pages of a sheet of paper. Persons desirous of knowing their true character, or that of any friend in whom they may be interested, must send a specimen of the writing, stating sex and age, or supposed age (enclosing 13 postage stamps), to Miss ELLEN GRAHAM, 6, Ampton-st., Gray's-Inn-road, London, and they will receive in a few days a minute detail of the gifts, defects, talents, tastes, affections, &c., of the writer, with many other things hitherto unsuspected.

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#### ARE YOU IN LOVE?—A little plain advice

to all on this interesting subject, sent post free, by MISS GRAHAM, on receipt of thirteen postage stamps.

"A great deal of sound advice in a small compass."—*Atlas*.

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Probate, administration, and legacy duties saved.

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Married lives are assured for less than single.

Assurance against sickness or other calamity.

Age calculated, allowing fractional parts of the year.

#### THE GENERAL LIFE and FIRE ASSURANCE COMPANY. Established 1837.

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The following are amongst the distinctive features of the Company:—

1. Entire freedom of the assured from responsibility, and exemption from the mutual liabilities of partnership.

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In the Fire Department.—Houses, furniture, stock in trade, mills, merchandise, shipping in docks, rent, and risks of all descriptions, insured at moderate rates.

Loans from £100 to £1,000 advanced on personal security, and the deposit of a life policy to be effected by the borrower.

A liberal commission allowed to solicitors, auctioneers, andurveyors.

#### MONTHLY CIRCULAR, MAY, 1851.

THIS MONTH, so eventful in "the annals of Old England," through the opening of "The Great Exhibition of the Industry of All Nations," renders it necessary that PHILLIPS and COMPANY, TEA MERCHANTS, 8, KING WILLIAM-STREET, CITY, should offer extraordinary inducements in the purchase of TEAS, COFFEES, and COLONIAL PRODUCE to the millions who will visit "this great metropolis" during the continuance of the Exhibition.

VISITORS to LONDON cannot take home with them a more pleasing and satisfactory memorial of the WORLD'S FAIR than some of the fine ripe rich Tea and pure mellow fragrant Coffee to be purchased of

#### PHILLIPS and COMPANY,

TEA MERCHANTS,

8, KING WILLIAM-STREET, CITY,

who especially recommend

The fine ripe rich rare Souchong Tea, at 4s.

The pure ripe rich rare Gunpowder, at 5s.

The fine mellow Coffee, at 1s. and 1s. 2d.; and

The rich rare old Mocha, now only 1s. 4d. per pound.

Large enamelled Registered Patent Coffee Mills, 2s. 6d. and 3s. 6d. each.

#### ALPACA UMBRELLAS.—The economy, both

in the cost and wear of this umbrella, has been fully established, and proves that "Alpaca" will outlast any other material hitherto used for umbrellas. It may be obtained of most umbrella dealers in the United Kingdom, from 10s. 6d.—W. & J. SANGSTER, 140, Regent-street; 94, Fleet-street; 10, Royal Exchange; and 75, Cheapside.

Sole Agents for the United States, F. DERBY and Co., 1 Park-place, New York.

#### DO YOU WANT LUXURIANT AND BEAUTIFUL HAIR, WHISKERS, &c.?

MANY preparations for the Hair have been

introduced to the public, but none have gained such a world-wide celebrity and immense sale as MISS DEAN'S CRINILINE. It is guaranteed to produce WHISKERS, MOUSTACHES, EYEBROWS, &c., in three or four weeks, with the utmost certainty, and will be found eminently successful in nourishing, curling, and beautifying the hair, checking and preventing greyness in all its stages, strengthening weak hair, preventing its falling off, &c. &c. For the reproduction of hair in baldness, from whatever cause, and at whatever age, it stands unrivalled, never having failed. One trial only is solicited to prove the fact. It is an elegantly-scented preparation, and sufficient for three months' use will be sent, post free, on receipt of Twenty-four postage stamps, by Miss DEAN, 48, Liverpool-street, King's-cross, London. At home daily from 11 till 1.

For Children it is indispensable, as forming the basis of a beautiful head of hair.

#### AUTHENTIC TESTIMONIALS.

"I constantly use your Criniline for my children. It restored my hair perfectly."—*Mrs. Long, Hitchin, Herts.*

"I have now to complain of the trouble of shaving, thanks to your Criniline."—*Mr. Grey, Eaton-square, Chelsea.*

Professor Ure, on analyzing the Criniline, says: "It is perfectly free from any injurious colouring or other matter, and the best stimulant for the hair I have met with. The scent is delicate and very persistent."

#### CURE YOUR CORNS AND BUNIONS.

Those who wish to walk with perfect ease will find Miss DEAN'S ABSORBENT the only radical cure for Corns and Bunions. It is guaranteed to cure them in three days, without cutting or pain. One trial is earnestly solicited by all suffering from such tormentors.

Sent post free on receipt of fourteen postage stamps, by Miss DEAN, 48, Liverpool-street, King's-cross, London.

## PARALYSIS.

**MR. HALSE, the MEDICAL GALVANIST,** of 22 BRUNSWICK-SQUARE, LONDON, earnestly recommends the following. It cannot but surprise them, and prove to them the all but miraculous powers of Galvanism, when applied in a scientific manner, and with an efficient apparatus.

The following case is, perhaps, as remarkable a one as could be selected, as showing the powers of Galvanism, after every medicine, and almost every medical practitioner in Devonshire had been tried in vain; and as the truth of it is witnessed by a distinguished clergyman of the Established Church, there can, one would suppose, be no doubt in any one's mind as to its accuracy. When the patient was brought to Mr. H., his wife told him that she could not believe that Galvanism, or anything else, could possibly restore him, for his complaint had been standing so long, and he was in such a weak state, that it would be presumptuous to expect any benefit, particularly as he had tried the most celebrated physicians in Devonshire, and still daily continued to get worse. She also stated that her friends blamed her very much for removing him from his home; but she could not help it! Her husband had heard of such extraordinary cures made by Mr. H. in his complaint, that galvanised he would be, in spite of everything. His medical man was quite angry with him for thinking of such a thing, and when his friends were carrying him from his house to the carriage, every one appeared to be convinced that they should never see him alive any more. But notwithstanding all the difficulties he had to contend with, he was determined, and insisted upon being galvanised. The following letter, which he sent to the editor of the *Exeter Flying Post*, will prove the result:—

## OUGHT NOT GALVANISM TO BE MORE GENERALLY RESORTED TO?

A letter to the editor of the "Flying Post," by one who has derived immense benefit from the power of the Galvanic Apparatus:—

"MR. EDITOR.—A few weeks since, I noticed a paragraph by you, stating that Galvanism ought to be more generally employed. I beg to state, that I am precisely of the same opinion, for I have witnessed its astonishing effects in a number of cases, and its power has been tried practically upon myself, with the happiest results. In that paragraph I was most happy to find a noble mention of Mr. Halse's name. All that you have said of him, and even more, is his due; indeed, as for myself, I have cause to bless the day that I first placed myself under his care. Now, Sir, my case was a most deplorable one, for I had not the least use of either arm or leg—they hung about me like as if they did not belong to me, and the strength of my legs was insufficient to support the weight of my body. Of course I could not stand; and if you had offered me a thousand guineas to move either hand but one inch from the place where it might have been placed, I could not have done it; not the least command had I over my limbs. My complaint was caused by a blow in the back. Well, as before stated, I placed myself under Mr. Halse's galvanic treatment. I had been led to believe that it was a dreadful operation to go through, but I was agreeably surprised that there was no unpleasantness at all about it, not even enough to make a child cry, so beautifully does Mr. Halse manage his battery. In three days, Sir, I could stand upon my legs, and in one week I could walk about the house; at the same time, I also partially recovered the use of my arms; and in six weeks I could walk several miles in a day without the least assistance. Well might you ask—'Ought not Galvanism to be much resorted to?' After what I have seen and experienced, I do consider it a shame that a portion of the medical profession should decline to recommend their patients to try the powers of Galvanism. Peraps I need not state that I had the advice of the most celebrated physicians in this country; but all the medicines which were tried did me little or no good. I believe Mr. Halse was as much surprised as myself and friends, when, at the expiration of a week, he saw that I could walk, for he did not lead me to believe that there would be such a rapid improvement. I will state that invalids are very much to blame if they do not give Galvanism a trial—for if it does no good, it is impossible it can do any harm. But there is every probability of its doing good; for during the time I was under Mr. Halse's care, I noticed its happy effects in a variety of cases, particularly sciatica, rheumatism, asthma, and nervousness; indeed, all his patients were rapidly regaining their health. I only regret that I had not applied to him earlier; I should have been many scores of pounds in pocket had I done so. "GEORGE E. BIGNELL."

"New London Inn, Dodbrooke, Kingsbridge.  
"Witness to the truth of the above—C. G. Owen, Rector of Dodbrooke, near Kingsbridge, Devon."

Mr. Halse recommends paralytic patients residing in the country to purchase one of his Ten Guinea Portable Apparatus; as, with his instructions, they will be enabled to apply the Galvanism themselves, without the least pain, and fully as effectively as he could at his own residence.

Invalids are solicited to send to Mr. W. H. HALSE, of 22, Brunswick-square, London, for his Pamphlet on MEDICAL GALVANISM, which will be forwarded free, on receipt of two postage stamps. They will be astonished at its contents. In it will be found the particulars of cures in cases of asthma, rheumatism, sciatica, to doleurux, paralysis, spinal complaints, headache, deficiency of nervous energy, liver complaints, general debility, indigestion, stiff joints, all sorts of nervous disorders, &c. Mr. Halse's method of applying the galvanic fluid is quite free from all unpleasant sensations; in fact, it is rather pleasurable than otherwise, and many ladies are exceedingly fond of it. It quickly causes the patients to do without medicine. Terms, One Guinea per week. The above Pamphlet contains his Letters on Medical Galvanism.

## HALSE'S SCORBUTIC DROPS, a sure cure for scurvy, bad legs, and all impurities of the blood.

"Their effects in purifying the blood are all but miraculous."  
The present proprietor of HALSE'S CELEBRATED MEDICINE, having been a vendor of them, and having heard from his customers of the all but miraculous effects of them, and knowing that they had not been brought before the public in the provinces (although their sale in London is very large), in a manner that they ought to be, was induced to offer a certain sum for the recipes, titles, &c., to the original proprietor. After much time, and paying a much larger sum than he intended, he has accomplished his object. He has no doubt, however, that the invalid public will ultimately well pay him for his outlay.

HALSE'S SCORBUTIC DROPS are generally admitted to be the most certain purifier of the blood of any yet discovered, a remarkable change in the appearance—from a death-like paleness to the rosy hue of health—taking place within a very short time. Price 2s. 9d. each bottle, and in pint bottles, containing nearly six 2s. 9d. bottles, for 11s., patent duty included. The following Testimonial must convince every one of the safe, speedy, and truly wonderful effects of these Drops:—

## DECLARATIONS OF THE GUARDIANS OF BRENT, DEVON.

SCURVY AND IMPURE BLOOD.—Another most Extraordinary Cure by means of HALSE'S SCORBUTIC DROPS.—The following case has excited so much interest, that the Guardians of the Parish of Brent, Devon, have considered it their duty to sign their names to the accompanying important declaration. It is well worthy the notice of the public:—

"We, the undersigned, solemnly declare, that before Thomas Rolins (one of our parishioners) commenced taking Halse's Scorbatic Drops, he was literally covered with large running wounds, some of them so large that a person might have laid his fist in them; that before he had finished the first bottle he noticed an improvement, and that, by continuing them for some time, he got completely restored to health, after everything else had failed. He had tried various sorts of medicines before taking Halse's Scorbatic Drops, and had prescriptions from the most celebrated physicians in this county, but without deriving the least benefit. Halse's Scorbatic Drops have completely cured

him, and he is now able to attend to his labour as well as any man in our parish. From other cures also made in this part we strongly recommend Halse's Scorbatic Drops to the notice of the public.

Signed by "JOHN ELLIOTT, Lord of the Manor.  
JOHN MANNING.  
HENRY GOODMAN.  
WILLIAM PEARCE.  
ARTHUR LANGWORTHY."

"June 21st, 1843."

The above-mentioned Thomas Rolins was quite incapable of doing any kind of work whatever before he commenced taking these Drops; some of his wounds were so large that it was most awful to look at them, and the itching and pain of the wounds were most dreadful; indeed, the poor fellow could be heard screeching by passers-by, both day and night, for sleep was entirely out of the question. He was reduced to mere skin and bone, and daily continued to get weaker, so that there was every probability of his speedy death. The effect which Halse's Scorbatic Drops had on him was, as it were, magical, for before he had finished his first bottle his sleep was sound and refreshing, the itching ceased, and the pain was very much lessened. Persons who see him now can scarcely believe it is the same man; the pale, sickly complexion having given way to that of the rosy hue of health, and his veins filled with blood as pure as purify itself. For all scorbatic eruptions, leprosy, diseased legs, wounds in any part of the body, scurvy in the gums, pimples, and blotches on the neck, arms, or face, these Drops are a sure cure. Their action is to purify the blood; they are composed of the juices of various herbs, and are so harmless that they may be safely administered even to infants. The enormous sale which this medicine has now obtained is an undoubted proof of its invaluable properties.

## ANOTHER SURPRISING CURE BY MEANS OF "HALSE'S SCORBUTIC DROPS."

"Newman-street, Oxford-street, London, Jan. 5, 1845."

"Sir,—I know not how to thank you for the wonderful effect your medicine has had on me. For twelve years and upwards have I suffered from wounds in my leg, and everything I tried had either a bad effect or no effect at all. At last a fellow-sufferer recommended me to try 'Halse's Scorbatic Drops.' I did so, and strange as it may appear, I had scarcely got through the first bottle before my wounds began to heal. Altogether, I have taken six bottles and two boxes of pills, and my leg is now as sound as ever it was, and my general health is also materially improved. Pray make this public, for the benefit of fellow-sufferers,—I remain, Sir, your humble servant,  
"CHARLES DICKENSON."

The following is extracted from the *Nottingham Review*, of Nov. 15, 1844:—

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